

The Hanbali Position of Placing The Hands Below The Navel in Salāh



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PROLOGUE

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

The following is a succinct rejoinder to the claims of **Abu Khuzaimah Ansaari (Imran Masoom)** and **Abu Hibbaan (Kamran Malik)** ¹ from Birmingham,

¹ **Important note** – News has reached us that **Kamran Malik has been convicted of fraud by the British courts** (February 2014), and so his whole integrity (adala) as a writer has been totally destroyed. It is also clear that this individual was first arrested in 2010 with allegations connected to major mortgage fraud. Now that he has been convicted one would have expected a clarification by his partner (Abu Khuzaimah) who co-authored a number of works together and what he has to say about Kamran Malik. Indeed, there is no need for us to expose this individual's conviction as it was done by not only the British police and media, but also one from their very own sect of deviation. Please refer to the appendix for all relevant documentation to clarify what has just been asserted with more detailed clarity. What is also perplexing is that Abu Khuzaimah has co-authored at least one article after the conviction of his colleague Abu Hibbaan, as can be witnessed here and dated 9/5/14 -

England, with regard to the assertions mentioned in their article entitled:

“Looking at the Hanbalee Text al-Khiraqee and Placing the Hands On The Chest”

Within this short article the two² authors who are mere bloggers rather than

<http://ahlulhadeeth.wordpress.com/2014/05/09/false-allegations-against-shaikh-muhammad-bin-abdul-wahhab-by-the-deobandi-hanafis/>

One wonders if Abu Hibbaan is actually writing these joint responses from his jail cell or is he free?! He was sentenced to 5 years in jail and it sounds incredulous that he could have been freed in just a few months to continue with his joint efforts with Imran Masoom. Additionally, the promoters of Kamran Malik have also maintained a strong silence on this humiliating conviction. Had one of their opponent's been convicted of a similar crime then it is more than likely that they would have been broadcasting this far and wide in order to demote the standing of their opponent(s). Alas, justice is rare from such individuals known for rabble rousing with bias and fanaticism. Thus, one asks Imran Masoom to clarify exactly when was his colleague, Kamran Malik, actually freed from prison or is he actually still there or not as of writing this work (Oct. 2015), which is actually still less than 2 years into the jail sentence.

² The duo have also been **exposed, humiliated and charged with flagrant lying** by their pseudo-Salafi brethren in faith in the city of Birmingham, England, known as *Maktabah as-Salafiyya* (Salafi Publications). The latter organisation compiled an 81-page dossier in expose of the duo and their friends from the district of Alum Rock, in a PDF file that was available for wide scale distribution and readership on the Internet (early 2003). This work was entitled: *“Advice and Guidance to the 4 of Alum Rock & Their Associates And an Explanation of Their Opposition to the Usool (Fundamentals) of Ahl us-Sunnah Concerning Ijtima’ (Uniting), Ikhtilaaf (Differing) and Tafarruq (Splitting).”* It was completed on: the 3rd of Rajab 1423 / 11th September 2002 by an unnamed author.

Downloadable from here –

<https://archive.org/download/AlumRockBoysExposed/Alum%20Rock%20boys%20exposed.pdf>

Or read online:

ratified scholars of any repute attempted to set forth the position that the Hanbali Madhhab is an advocate of placing the hands upon the chest in Salah! It is strange and amazing to note first and foremost that these two individuals are not only unqualified to dabble into the texts of the Hanbali Madhhab, but more so, that they are totally against the following of any of the 4 recognized Sunni Madhhabs (Hanafi, Maliki, Shafi'i and Hanbali). In the mind-set of such individuals this type of following is either totally impermissible (haram) or even considered to be a form of shirk (polytheism) by the most extreme parochial adherents of the anti-Madhhabi movement in this age. Please see the appendix for the ijma (consensus) on following one of the recognised Sunni Madhhabs.

Thus, it is incumbent to mention the background of who these individuals are and what authority and status they actually possess for them to gain any form of valid academic acceptance on such a matter of coming to a head on

<https://archive.org/stream/AlumRockBoysExposed/Alum%20Rock%20boys%20exposed#page/n19/mode/2up>

Within this document (p. 22, fn. 33) one may read the following point showing the behaviour of Abu Khuzaimah and the fact that Kamran Malik is none other than Abu Hibbaan! Quote:

“However, in an MSN discussion with Dawood Adeeb he says:

[18:06] Dawud Adib says: maybe it was Yasir

[18:06] Dawud Adib says: or Abu Hibban

[18:06] Abu Khuzaimah Ansaari says: possible

[18:06] Dawud Adib says: but do you have it?

[18:06] **Abu Khuzaimah Ansaari says: whos abu h ibban**

So here he asks Dawud Adeeb who Abu Hibbaan is (!!). **Whereas he knows**

full well that Abu Hibbaan is the nickname of his comrade Kamran Malik!”

concluding what is the most acceptable, and strongest position emanating from the Imam of the Hanbali Madhhab himself, namely, the **Imam Ahmed ibn Hanbal** (164-241 AH), and the position of most of his scholarly followers on a secondary level.

The two detractors said in their [weakening of a narration](#) from Malik al-Dar as found in the Musannaf Ibn Abi Shayba and elsewhere the following point:

1) The scholars are united that one should not delve into hadeeth and its sciences if he does not understand the basics.

In this writers full response to their claims on the Malik al-Dar³ narration it was stated:

“Indeed, one can never disagree with such a sound statement but this should refer more so to the likes of Abu Khuzaimah Ansaari (alias – Imran Masoom) and his colleague, the convict, Abu Hibban (alias – Kamran Malik) primarily, because there is a grave doubt about their own grounding in sound and authentic knowledge! Please see the appendix for two pertinent articles quoting their Muhaddith of the age, Nasir al-Albani, on the despondent conduct and pseudo-scholarship of such types of individuals linked to pseudo-Salafism.

Indeed, these poor souls originate from the Alum Rock district of Birmingham, and in the following link, there is some spectacular exposition of their purported behaviour and deception:

<http://www.salafitalk.net/st/viewmessages.cfm?Forum=21&Topic=2886&sortby=desc>

From the last link, one may visually observe some interesting points on their appalling tactics:

³ See it – [HERE](#) (pp. 24-26)

PART 4.4

Previous and current Events surrounding two books that had been printed by 'Alum Rock' (1) Kitaab Raf al-Yadain (2) The Position of the Hands in the Salah of the Prophet.

On the day of the meeting, 'Alum Rocks' representative in Loughborough had ready yet another dispute that he wished that we should be aware of. (It seemed that he too had recently been made aware of this).

This issue surrounded 2 books that 'Alum Rock' had published: **(1) Kitaab Raf al-Yadain (2) The Position of the Hands in the Salah of the Prophet.**

(1) These are Urdu translations into English, which means the narrations of hadeeth have first been translated from Arabic into Urdu by the original authors, which is no problem for the Urdu speaking audience. And then from Urdu into English by 'Alum Rock' who are in reality not even native Urdu speakers, so opening up avenues of error due to two languages after the Arabic original and they do not even have the ability to check without external help **because none of them are versed in Arabic either. None of them have studied any of the Sharee'ah sciences, but however can read Urdu!!**

(2) He told us that these 2 little booklets had been translated (from Urdu into English) **by Kamran**, yet 'Salafipublications' had refused to allow him to place his name, as being the translator of the booklets! And he pointed specifically to a golden coloured label on the booklet 'Kitaab Raf al-Yadain' and he told us that, where this particular label was situated on the book this is where they had made him remove his name!!! **(If one has a copy of this book and really wishes to see the reality, please hold up the cover of the book to a light bulb and see what has really been covered up. And please be assured that it is not his name!!!)**

Common sense Point A: 'Salafi Publications' did not write, translate, print NOR publish the

books, so how could they have refused 'Alum Rock' anything with regard to these booklets.

Common sense Point B: The gold patch must have been placed due to the request of 'Alum Rock' because it is their booklet.

Common sense Point C: If you look into the cover pages of the booklets you will find the kunyas of the liars of 'Alum Rock'.

Common sense Point D: If you look under the gold patch of the booklet by holding it to the light you will find the name 'Riyadul Haq'.⁴ So unless Kamran's real name is 'Riyadul Haq' then he has again shown his deception, because his representative claimed that Kamran's name was being removed, and the representative can only have been told this by Kamran or those with him, unless he made this up himself.

Common sense Point E: In reality this book was 'Alum Rock's' first attempt at refuting the Sufi 'Riyadul Haq' who holds it permissible to call upon the dead 'peers and saints' for help and make duaah to them (i.e. shirk)⁵. So what issue do 'Alum Rock' begin to refute this Sufi in? We will tell you. They refute a person who makes duaah to the dead in the issue of raising the hands before and after ruku and whether the hands should be placed above or below the navel!! And in this way, they claim they are attempting to bring the followers of this Sufi to the true dawah?!! Was this the way of the Prophets and Messengers? Is this where they began when they started calling people away from Shirk? Please all of you read the book 'Methodology of The Prophets In Calling To Allaah' by the Shaikh and Imam Rabi' ibn Haadee. So our brothers at 'Salafi Publications' rightly advised them. But 'Alum Rock's' arrogance caused them to take this advice as an attack, so 'Alum Rock' launched a dirty tricks campaign against 'Salafi Publications' that has not ended till this day. They travelled up and down the country, deceiving people, making alliances, spreading lies and rumours and attacking the honour of specific people, all because they were given direct, straight-up, frank advice that was based purely upon manhaj by our brothers at 'Salafipublications'.

⁴ The duo being addressed mentioned his name within their article on al-Khiraqi and another point will be addressed within this response connected to his name

⁵ No evidence was provided to verify such a bold claim

(3) He told us that Kamaran had not until this day received one single payment for the books that 'Salafipublications' had sold.

Point: 'Salafipublications' clearly explained that 'Alum Rock' know themselves that this is a lie or let them take a mubalah for this false slander.

Even though we now come to find out the answer to these questions, we will allow our brothers from 'Salafipublications' to answer them further if they feel the need.

Please be warned one does not know whether to laugh or cry, but for sure this was another one of 'Alum Rocks' games. We are not entirely sure if their Representative from Loughbrough actually knew the reality of what had occurred or he too had been misled or whether he had blinded by his love of them upon ignorance about these books!! And Allaah knows best.



A LOOK AT THEIR CLAIMS

Moving on to the actual claims made by the duo at hand, they opened up their article⁶ dated 12/12/12 by mentioning the following words from the early Hanbali primer, known as the *Mukhtasar* of al-Khiraqi:

al-Khiraqee (d. 334):

- “The hands are raised up to the lobes of the ears or parallel to the shoulders, then the right hand is placed upon the left, and both of them placed **below the navel**.” (Mukhtasar al-Khiraqee)

Reply:

The duo mentioned the following with a brief background to this very significant and early Hanbali text by stating:

“Firstly the origin and sources are the Quraanic text and the Prophetic ahadeeth and as it is often advocated by those who deem it necessary and permissible to adhere and follow a madhab usually tend to say evidences must have been used to derive these rulings and final positions.

This is a basic text of Hanbalee fiqh authored by Abul Qasim Umar bin al-Hussain bin Abdullah al-Khirqee and he died in the year 334H. It is considered to be one of the very first classical text on the hanbalee fiqh and as the name suggest it is Mukhtasar ie summarised and brief, its full name is *Matn al-Khirqee A’la Madhab Abee Abdillaah Ahmad ibn Hanbal ash-Shaibaanee*”

For the benefit of those readers who are connoisseurs into the genres of this type of fiqh book, and the background to its author and historical relevance

⁶ <http://ahlulhadeeth.wordpress.com/2012/12/12/placing-the-hands-on-the-chest-looking-at-the-hanbalee-text-al-khiraqee/>

in the Hanbali tradition, then one may refer to the appendix for the very useful history of this work by Dr. Anas Khalid in his introduction to his doctoral thesis entitled: *The “Mukhtasar” of al-Khiraqi: A tenth century work on Islamic jurisprudence* (New York University, 1992).

As for the evidence(s) used by those Hanbali commentators who were in line with the above text from al-Khiraqi, then it was known by the two detractors of the Hanbali position of placing the hands under the navel in Salah. Whether or not it is a dependable proof was not fully elaborated upon by the duo. This will be discussed below. What is more interesting to note is that these two individuals showed their ignorance of what exactly is a Mukhtasar work and what is the basis for its compilation when they stated after the last quote from them:

“Therefore it is very strange that this text would be used to establish the opinion of the hanaabilah to clasp their hands below the navel when this text is just a very brief guide. Furthermore the author ie al-Khiraqee has not cited any evidences at all whatsoever and has just cited a position we known without evidences this is invalid as its just opinion. It is often said the madhaahib must have used evidences yet in this instance there is no evidence so just to cite Khiraqee saying the position of the madhab is below the navel is ambiguous and requires further investigation.”

If these individuals had done a little background research to the *Mukhtasar* of al-Khiraqi they would have been able to note that some 300 commentaries had been written on this work alone up till the time of Yusuf ibn Abdal Hadi al-Hanbali (d. 909 AH); this being a period of some six long centuries. See the comments in the appendix (p. 8 of the thesis) from Dr. Anas Khalid. The likes of al-Khiraqi did not just pull out a position for placing the hands under the navel from thin air, but the position he maintained would have had an authentic origin from the Imam of his Madhhab, Ahmed ibn Hanbal (d. 241 AH) in many instances, and thus the latter must have allowed the placing of the hands below the navel in Salah on the premise that he knew at least one acceptable narration to establish such a practice from the time of the Sahaba

at least. This assertion will be demonstrated with undisputable narrations from Imam Ahmed ibn Hanbal himself, as well as the true and authentic position of the said Imam with regard to placing the hands upon the chest in Salah.

The duo stated after the above quote:

“The checker ie Abu Hudhaifah Ibraaheem ibn Muhammad of one of the editions of Mukhtasar al-Khirqee added a footnote to this passage and said,

“There are a number of narrations from Imaam Ahmad that acknowledge and establish the placing (of the hands) on the chest.” (Mukhtasar al-Khirqee (pg.21), Chapter, The Characteristics of the Prayer. Edn 1st Daar us-Sahaabah Lil-Turaath of Tantha (Egypt) 1413H/1993).”

Note how they brought in this very brief statement from a contemporary who himself claimed that Imam Ahmed apparently acknowledged the placing of the hands upon the chest, but utterly failed to bring forth a single reference from the earliest books accepted and relied upon by the Hanbali scholars! Here, one may witness how the duo are prepared to make taqlid of some contemporary and not support this claim with any impeccably Sahih (authentic) report emanating from Imam Ahmed ibn Hanbal or those scholars from his Madhhab from the earliest period (mutaqaddimun).

Indeed, this is not the first time these two individuals have done the same with the likes of such great luminaries like Imam Ahmed, as will be demonstrated below. Before reaching this point let us continue to observe their research skills, quotes and the conclusions they have derived on this matter. They continued to assert:

“So we have previously mentioned al-Khiraqee is a basic text of the Hanaabilah and it does not cite any evidences just opinions of the madhabs. In this situation and other situations it is

obligatory upon as Muslims to refer back to the divine sacred texts and in this instance for the evidences utilised by the madhab.

Then we look at these evidences in light of the scholars of hadeeth and fiqh if the hadeeth are authentic we take them irrespective of the madhab and what the end result of adopting the ahadeeth brings.

A recent explanation of Khiraaqee does not mention the evidence used for this position and this explanation was by Khaalid bin Abdullaah al-Ansaari titled. '*Sharh Mukhtasar al-Khiraqee*' Edn 1st Daar ul-Ei'tisaam Lil-Nashr 1425H/2004H and he also does not mention any evidence. As it must be said by the checking by Muhammad Zuhair ash-Shaawaish of Matn al-Khiraqee of one of the earliest printed edition in this century with his checking back in 1378H/1954 and he also offered no explanation."

As for their point: "So we have previously mentioned al-Khiraqee is a basic text of the Hanaabilah and it does not cite any evidences just opinions of the madhabs. In this situation and other situations it is obligatory upon as Muslims to refer back to the divine sacred texts and in this instance for the evidences utilised by the madhab."

If they had read the full text carefully they would have realised that on some points the author did provide some type of evidence to substantiate an inference, though this is not required for such a work to mention as it is a primer for the adherents of the Hanbali School. An example from al-Khiraqi (Kitab al-Salah, p. 24):

والمأموم إذا سمع قراءة الإمام فلا يقرأ بـ "الحمد" ولا بغيرها لقوله تعالى: {وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ

وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ} 1 [الأعراف:204] .

ولما روى أبو هريرة رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال: "مالي أنزع القرآن" فانتهى الناس أن يقرؤوا فيما جهر فيه النبي صلى الله عليه وسلم والاستحباب أن يقرأ في سككات الإمام وفيما لا يجهر فيه فإن لم يفعل فصلاته تامة لأن من كان له إمام فقرأه الإمام له قراءة.

The above was translated by Dr. Anas Khalid as follows in his translation of the *Mukhtasar al-Khiraqi* (p. 42):

The ma'mum, on hearing the recitation of the Imam,¹⁷⁸ must not recite al-Hamd¹⁷⁹ or any other surah, [because of what (Allah) the Most Exalted said (as in the following): "And when the Qur'an is recited, listen to it and pay heed, that you may receive mercy",¹⁸⁰ and because of what was related by Abu Hurayra,¹⁸¹ may Allah be pleased with him, from the Prophet, may the blessings and peace of Allah be upon him, who said, "Why am I being contended with in (the recitation of) the Qur'an?" And so the people stopped reciting (behind the Messenger of Allah) in the prayers in which the Prophet, -may the blessings of Allah be upon him, recited aloud].¹⁸²

Anas Khalid mentioned in the last footnote (no. 182) the following references for this hadith mentioned by Imam al-Khiraqi:

182. This hadith is related by Malik. see 'Armush, Muwatta', p.68, or see Muwatta' Kitab Nida', hadith no.44; Ibn Hanbal, vol.2, p.240, al-Tirmidhi, Kitab Salah, bab no.116. This hadith also appears only in Ibn Qudamah's commentary. See al-Mughni, vol.I, p.403.

Had the duo been thoroughly exploratory on the history of this *Mukhtasar* they would have also known of a work that was written by the 9th century Hanbali Imam, Yusuf ibn Abdal Hadi (d. 909 AH), which was compiled to

extract (takhrij) the narrations specified or linked in some form in this Mukhtasar. It was entitled, *al-Thagr al-Basim fi takhrij ahadith Mukhtasar Abi'l Qasim*.

As for their point: “A recent explanation of Khiraqee does not mention the evidence used for this position and this explanation was by Khaalid bin Abdullaah al-Ansaari titled. ‘*Sharh Mukhtasar al-Khiraqee*’ Edn 1st Daar ul-Ei’tisaam Lil-Nashr 1425H/2004H and he also does not mention any evidence. As it must be said by the checking by Muhammad Zuhair ash-Shaawaish of Matn al-Khiraqee of one of the earliest printed edition in this century with his checking back in 1378H/1954 and he also offered no explanation.”

Recent commentators not mentioning any evidence on this matter of placing the hands under the navel as mentioned by al-Khiraqi, is not a proof that the author did not know of any proof, or that the more earlier and famous commentators of this Mukhtasar did not know of some type of evidence for their deductions. Indeed, one may take note from the above footnote (no. 182) by Anas Khalid, that one of the most important and said to be also the greatest of all commentaries on this Mukhtasar is that known as *al-Mughni* by *Imam Ibn Qudama al-Maqdisi* (d. 620 AH). It is thus inexplicable but not astounding to note how these anti-Madhhabi detractors failed to not only mention this classic text, let alone quote from it!

They also mentioned above about the printed edition of the Mukhtasar by the late Muhammad Zuhayr Shawish (d. 2013 CE) that it is:

“One of the earliest printed edition in this century with his checking back in 1378H/1954...”

This is an obvious error on their part as the year 1378 AH is from the last Islamic century and its Gregorian equivalent of 1954 is also from the 20th century!

They continued to mention:

“One of the earliest explanations of the Khiraaee was that of Shaikh Noor ud deen Abee Taalib Abdur Rahmaan bin Umar bin Abil-Qaasim bin Alea bin Uthmaan al-Basree adh-Dhareer who died in the year 684H titled. *‘al-Waadhihu Fee Sharh Mukhtasar al-Khiraqee’* (Edn 1st Daar al-Khadar Lil Taba’ah Wan-Nashr Wat-Tawzee’a 1421H/2000, Beiroot Lebanon)

In it Shaikh Noor ud deen said in explanation of al-Khiraqees words,

“and both of them placed below the navel” This has been narrated from Alea, Abu Hurairah (Radhiallaahu Anhumaa) and others from the Messenger of Allaah (Sallallahu Alayhee Wasallam) who said, “It is from the Sunnah to place the right hand on the left below the navel.” Transmitted by Ahmad and this is equivalent to the Prophetic Sunnah. This statement is also emanated from the companions.

It is also narrated from (Imaam) Ahmad the Sunnah is to place the hands above the navel and this is also the statement of ash-Shaafi’ee from what is narrated by Wail ibn Hujr (Radhiallaahu Anhu) who said, “I saw the Prophet (Sallallahu Alayhee Wasallam) praying and he placed his hands on his chest one over the other.”

It is also narrated from (Imaam) Ahmad that one has the choice or option to place them below the navel or above the navel based on all of the narrations (on this subject) and the command pertaining to them is broad.” (End of his words)(‘al-Waadhih Fee Sharh Mukhtasar al-Khiraqee’ (1/213-214))

As for their claim: ““One of the earliest explanations of the Khiraaee was that of Shaikh Noor ud deen Abee Taalib Abdur Rahmaan bin Umar bin Abil-Qaasim bin Alea bin Uthmaan al-Basree adh-Dhareer who died in the year 684H..”

This is not one of the earliest known or printed commentaries on the said Mukhtasar, and had they known the Hanbali School and its authors in a more meticulous manner they would have had to go back earlier than that! For indeed, al-Mughni of Ibn Qudama (d. 620 AH) was written before that by Nurud-Din Abi Talib (d. 684 AH).

There is also a much earlier commentary that is also in print that they have not mentioned, and this could be due to their not knowing of its existence, or that they knew of it but decided to leave it to one side as it has something in it that goes against their narrative in trying to establish their disingenuous title: *“Looking at the Hanbalee Text al-Khiraqee and Placing the Hands On The Chest”*

It is thus patently clear that one of their main intents behind their article was to contradict the text of al-Khiraqi, as well as going against what is the accepted and dominant Hanbali position, which has asserted in a number of its jurisprudential (fiqhi) works that the worshipper should actually place the hands beneath the navel in Salah. In attempting this they have brought forth a quote from the above named *al-Wadih fi Sharh Mukhtasar al-Khiraqi*.

A look at their quote and its translation:

They stated:

“In it Shaikh Noor ud deen said in explanation of al-Khiraqees words,

“and both of them placed below the navel” This has been narrated from Alee, Abu Hurairah (Radhiallaahu Anhumah) and others from the Messenger of Allaah (Sallallahu Alayhee Wasallam) who said, “It is from the Sunnah to place the right hand on the left below the navel.” Transmitted by Ahmad and this is equivalent to the Prophetic Sunnah. This statement is also emanated from the companions.

It is also narrated from (Imaam) Ahmad the Sunnah is to place the hands above the navel and this is also the statement of ash-Shaafi’ee from what is narrated by Wail ibn Hujr (Radhiallaahu Anhu) who said, “I saw the Prophet (Sallallahu Alayhee Wasallam) praying and he placed his hands on his chest one over the other.”

It is also narrated from (Imaam) Ahmad that one has the choice or option to place them below the navel or above the navel based on all of the narrations (on this subject) and the

command pertaining to them is broad.” (End of his words)(‘al-Waadhih Fee Sharh Mukhtasar al-Khiraqee’ (1/213-214))”

Firstly, the reference they gave – vol. 1/pp. 213-214 was incorrectly mentioned. It is actually vol. 1/pp. 214-215. They provided a translation after showing the digital image of the front cover of the Wadih, but did not provide the Arabic text. This is what they attempted to translate:

مسألة: (ويجعلهما تحت سرتة) .

روي هذا عن علي وأبي هريرة وغيرهما؛ لما روي عن علي عليه السلام أنه قال: ((من السنة وضع اليمين على

الشمال تحت السرة)) (3) رواه أحمد.

وهذا ينصرف إلى سنة النبي صلى الله عليه وسلم.

ولأنه قول من سمينا من الصحابة.

وعن أحمد: أن السنة وضعهما فوق السرة، وهو قول الشافعي؛ لما روى وائل بن حجر قال: ((رأيت النبي

صلى الله عليه وسلم يصلي فوضع يديه على صدره إحداهما على الأخرى)) (4) .

وعن أحمد: أنه مخير في الوضع تحت السرة وفوق السرة؛ لأن الجميع مروى، والأمر في ذلك واسع.

A look at their mistranslation:

They translated the opening lines from al-Wadih as follows:

“and both of them placed below the navel” This has been narrated from Alee, Abu Hurairah (Radhiallaahu Anhuma) and others from the Messenger of Allaah (Sallallahu Alayhee

Wasallam) who said, “It is from the Sunnah to place the right hand on the left below the navel.”

Looking at the actual Arabic for the above it is:

روي هذا عن علي وأبي هريرة وغيرهما؛ لما روي عن علي عليه السلام أنه قال: ((من السنة وضع اليمين على الشمال تحت السرة))

The words underlined in Arabic and in blue state clearly the name of the Sahabi, Ali (radiallahu anhu). Instead of translating the name accurately they have misread it and translated it as:

the Messenger of Allaah (Sallallahu Alayhee Wasallam)

The reference given was for the Musnad of Ahmed ibn Hanbal, which only has it as a mawquf (halted) narration from Ali (radiallahu anhu) and not as a marfu (raised) hadith from Allah's Messenger (sallallahu alaihi wa sallam).

What can also be concluded from the above quote they translated is that Imam Ahmed held the view of placing the hands under the navel (taht as-surra) or above the navel (fawq as-surra), and the position of Imam al-Shafi'i was mentioned as being above the navel (fawq as-surra). Note carefully:

Shaykh Nurud-Din Abi Talib (d. 684 AH) did not state that Imam Ahmed or any Imam actually held the position that the hands should be placed literally on the chest close towards the direction of the neck. The duo being addressed hold the view that chest means anything above the navel! The last lines of their findings mentioned in their pitiable English:

"We have also discussed previously the meaning of the word chest and what does some have opined it could refer to anything from the lower part of the neck to the navel."

This claim that the chest can mean: "the lower part of the neck to the navel."

Is not a strong claim based on the understanding of the jurisprudents (fuqaha) of the Shafi'i school or the actual verdict of Imam Ahmed ibn Hanbal who was actually against the placing of the hands upon or near the chest in Salah, as shall be shown in this riposte.



A LOOK AT SOME OF THE EVIDENCES THEY MENTIONED FROM HADITH BOOKS

The duo stated after this translation from *al-Wadih*:

"Firstly the explainer Shaikh Noor ud deen has summarised the narrations and used different wordings from what is present in the books of hadeeth. The narrations of Alee and Abu Hurairah (Radhiallaahu Anhuma) have been continuously used by all of the different madhabs in support of this opinion and in recent times books on prayer in the English language from the hanafee school of opinion from the likes of '*Fiqh ul-Imam*' of Abdur Rahmaan ibn Yoosuf and Mr Riyadh's book '*Salah of The Believer*' which are of Deobandee Hanafee persuasion and also some have been printed in the English language by the Barailwee Hanafee persuasion all by default use the very same reports.

The narration elucidating the meaning of the report of Alee and Abu Hurairah can be found in the '*Sunan Abee Dawood*' (1/201 no.756) of Imaam Abu Dawood and The '*Musnad*' of Imaam Ahmad himself (1/110 no.875)

And the narration of Wail ibn Hujr can be found in the '*Saheeh Ibn Khuzaimah*' of Imaam Ibn Khuzaimah (1/234 no.479)."

House of Verification

Reply:

As for their point that the Hanafi school has used the narrations from both Ali (ra) and Abu Hurayra (ra), then this is not far from the truth, for as they realised it was also used by certain Hanbali scholars also. Indeed, it is found in the references they supplied. As for their point regarding Riyadh al-Haq's

'*Salah of the Believer*', then it is pertinent to state that the author did not use just these narrations alone but more than that. He used not just the narrations from Ali (ra) and Abu Hurayra (ra) primarily, but also one that is dismissed by a group of scholars and accepted by a number of others on p. 83:

“Sayyiduna Wail bin Hujr (ra) says” *‘I saw the Prophet (sallallahu alaihi wa sallam) placing his right hand over his left in prayer, below the navel.’* (259)”

The author stated in footnote no. 259:

“Ibn Abi Shaibah 3938. Hafidh Qasim ibn Qutlubugha says in his takhreej of the ahadeeth of al Ikhtiyaar that this hadeeth has a very good sanad. Allamah Hashim Sindhi also adds that its sanad is strong. Imam Nimawi says that its sanad is saheeh (330). Shaikh Abu al Tayyib also says in his commentary of Tirmidhi 1/277 (published by Matba’ al Nidhami, Kanpur, India, 1299 AH) that this is a hadeeth which is saheeh in both sanad and text and is thus a basis for evidence.’ Qadhi Abid Sindhi also says in Tawali’ al Anwaar that its narrators are authentic.”

The author continued to mention after quoting the narration (pp. 83-4):

“Although this hadeeth with the additional wording of 'below the navel' is not to be found in the presently published version of Abu Bakr bin Abi Shaibah's al Musannaf,⁷ it is to be found in a number of different manuscripts of the work.

⁷ Riyadh al-Haq did not seem to know when compiling his ‘Salah of the Believer’ back in 1998 that the ziyada was first published in Pakistan by Idara al-Qur’an wal Ulum al-Islamiyya, in Karachi back in 1986 (1406 AH). They were accused of tahrif (distortion) for publishing this ziyada by writers like Irshad al-Haqq al-Athari (in an article he wrote in 1987), the late Badiuddin Sindi (both of the named are from the Ahle-Hadith sect that the two detractors being responded to also belong to) in his *al-Tawamul Mur’isha* (pp. 144-145), the late Bakr Abu Zayd (a Saudi-Salafi) in his *al-Rudud* (p. 255) and others.

The claims of Badiuddin Sindi have been refuted by a Saudi scholar known as Dr. Ra’id al-Mulla in his *Iftira’at Badiuddin al-Sindi wal radd alaihi* (see pp. 132-140, published by Darul Diya, Kuwait, 1st edition, 2015). As for the reason why the named Idara published the

Hafidh Qasim bin Qutlubughah has quoted this hadeeth with the above words from Ibn Abi Shaibah's al Musannaf in his Takhreej of the ahadeeth of al Ikhtiyaar adding that it has a very good sanad. Allamah Hashim Sindhi also claims in his Dirham al Surrah that he has seen this hadeeth with the words 'below the navel' in two separate manuscripts of Abu Bakr bin Abi Shaibah's al Musannaf, the manuscript of Shaikh Muhammad Akram al Nasrpuri which he studied in Sindh, and the manuscript of Shaikh Abdul Qadir the Mufti of Makkah in his time which he studied in Makkah Al Mukarrama (260). Allamah Hashim Sindhi also adds that its sanad is strong. Allamah Qaim Sindhi also claims in his book Fawz al Kiram that he himself has seen the additional words in an authentic copy of al Musannaf (261). These are thus a number of different copies of al Musannaf all of which contain the wording of 'below the navel.'"

Footnotes:

No. 260 – Dirham al-Surrah, p. 84

No. 261 – Aathaar al-Sunan, p. 148

Riyadh al-Haq mentioned in his above named work (pp. 85-6):

*"Some authors, quoting Imam Nawawi, have questioned the reliability of **Abdur Rahman bin Ishaq**, one of the narrators of the above two hadeeth.⁸ Imam Nawawi's assertion is that Abdur Rahman bin Ishaq is unanimously*

additional wording (ziyada): 'under the navel', then this has been clarified by Shaykh Muhammad Awwama in his edition of the Musannaf Ibn Abi Shayba (3/321-322). Indeed, the same Idara explained their reasons in the introduction to the first printed edition of *Dirham al-Surra* (pp. 6-7) of Shaykh Muhammad Hashim al-Sindi (d. 1174 AH) back in 1414 AH (1994 CE)

⁸ He meant the narrations of Ali (ra) and Abu Hurayra (ra) which mentioned the placing of the hands under the navel

considered weak by the scholars of Jarh and T'adeel, (endorsement and disparagement of narrators). However, not all scholars agree and thus, commenting on this statement on this sweeping claim of Imam Nawawi, the author of *Bughyah al Almaee* says,

'This is *tahawwur* (hastiness in decision) on the part of Nawawi as is often the case with him in such instances. Otherwise, Hafidh ibn Hajar says in *al Qawl al Musaddad* (266):

'Tirmidhi has declared his (Abdul Rahman bin Ishaq's) hadeeth to be *hasan* (267) (despite saying that the scholars had questioned his authenticity on account of his memory), and Hakim has classified a hadeeth transmitted through him to be *saheeh*. Ibn Khuzaimah has also narrated a hadeeth through him in his *Saheeh* although he has added that there is something in one's heart regarding Abdul Rahman. (268)

Muhaddith Dhafar Ahmad Uthmani says in his *Pilla al Sunan*, 'No one has ever accused Abdul Rahman of lying, therefore he falls into the same category as Ibn Abi Layla, Ibn Lahi'ah and others. It is recorded in *Tahdheeb al Tahdheeb* that Bazzar said, 'His Hadeeth is not equivalent to the hadeeth of a hafidh.' Ijli says, 'He is weak but acceptable in hadeeth; his hadeeth can be recorded.' These endorsements show that the hadeeth may be elevated to the rank of *hasan*. (269)

Shaikh ul Hadeeth Moulana Muhammad Zakariyya confirms that they are *hasan* in his *Awjaz al Masalik* saying that the author of *Jam' al Fawaid* has quoted the hadeeth, ascribing it to Razeen, and not commented on its rank. He mentions that any hadeeth which he quotes in his book and then does not comment on its rank, will either be *saheeh* or *hasan*. (270)

It should also be remembered that even though Imam Nawawi's assertion that 'Abdul Rahman is unanimously considered to be *dhaeef*' is incorrect (as clearly

explained above) the Hanafi scholars do not rely entirely upon this hadeeth⁹ but argue that it is supported by the other narrations of the same meaning which lend it strength and authenticity.”

Footnotes:

No. 266 – al Qawl al Musaddad p. 35

No. 267 - Tirmidhi has in fact declared at least four hadeeth to be hasan all of which contain Abdur Rahman bin Ishaq al Kufi. Hadeeth numbers: 741, 2052, 3462, and 3563

No. 268 - Bughyah al Almaee fi Takhreej al Zailae 1/314

No. 269 – I'lla al Sunan 2/193

No. 270 - Awjaz al Masalik 3/172

The above narration from Wa'il ibn Hujr (ra) as found in some manuscripts has been discussed in our earlier article found here:

[Contentions on the ziyada to Wa'il ibn Hujr's narration](#)

Note that this narration with the ziyada – “Under the navel” as found in some manuscript copies of the Musannaf Ibn Abi Shayba was mentioned without any form of critique on it in a 41 volume work known as *al-Musnad al-Musannaf al-Mu'allal* (25/441, no. 11496, published in 2013 CE), with editing by one of the leading experts in Arabic manuscripts in this age, [Dr. Bashhar Awwad Ma'ruf](#) (b. 1940). His co-editors were, al-Sayyid Abul Mu'ati al-Nuri, Muhammad Mahdi al-Sulami, Ahmed Abdar Razzaq Eid, Ayman Ibrahim al-Zamili and Mahmud Muhammad Khalil. The last named editor is also an expert in highlighting errors in printed editions of hadith books.

⁹ Meaning the hadith of Ali (ra) or Abu Hurayra (ra) mentioning the placing of the hands under the navel

Before them, it was accepted and recorded with the ziyada by Shaykh Muhammad Awwama in his 26-volume edition of the Musannaf Ibn Abi Shayba (see our above article). More detailed information on this narration as found in some manuscripts of Musannaf Ibn Abi Shayba, have been detailed in excess of 50 pages in another work by this writer.



A LOOK AT THE AUTHENTICITY OF THE NARRATION FROM WA'IL IBN HUJR (ra) FOR PLACING THE HANDS ON THE CHEST AS IN SAHIH IBN KHUZAYMA

As for the narration mentioned in *al-Wadih* by the duo:

"what is narrated by Wail ibn Hujr (Radhiallaahu Anhu) who said, "I saw the Prophet (Sallallahu Alayhee Wasallam) praying and he placed his hands on his chest one over the other."

The duo mentioned the reference for this wording to be:

"And the narration of Wail ibn Hujr can be found in the *'Saheeh Ibn Khuzaimah'* of Imaam Ibn Khuzaimah (1/234 no.479)."

The last reference in Arabic:

479 - نا أَبُو مُوسَى، نا مُؤَمَّلٌ، نا سُفْيَانٌ، عَنْ عَاصِمِ بْنِ كُثَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ:
«صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى عَلَى صَدْرِهِ»

The chain of transmission (sanad) thus being:

Abu Musa --- Mu'ammal --- Sufyan --- Asim ibn Kulayb --- his father --- Wa'il ibn Hujr

What is bemusing to note is that the duo went out of their way to highlight the 'weakness' of the two variants for placing the hands under the navel ascribed to the two noble companions, Ali (ra) and Abu Hurayra (ra), due to

the chains of transmission containing a common linked narrator known as Abdar Rahman ibn Ishaq al-Kufi (see below for more details), but failed to admit that the narration found in Sahih ibn Khuzayma is not agreed upon to be Sahih by a number of authors from not only those who adhere to the Sunni Madhhabs of law, but also by those from the same creedal school as the duo, namely the “Salafi” sect.

As for those scholars of the past who quoted it then there is an uncertainty if many of them actually saw a physical copy of Sahih ibn Khuzayma with the textual wording and chain of transmission going back to Wa'il ibn Hujr (ra), for there is only one known manuscript copy of it available in the known manuscript libraries in this age. It seems likely that many of those who mentioned it did so by reading it in an earlier book of jurisprudence (fiqh) that mentioned it without providing its full chain of transmission (sanad) as reported by Ibn Khuzayma in his Sahih.

Mufti Taqi Uthmani of Pakistan stated in a footnote to his editing of the second volume of *I'la al-Sunan*¹⁰ of Shaykh Zafar Ahmed Uthmani:

“Outwardly, it would appear Ibn Khuzaymah stated explicitly this hadith is authentic, but the reality is not so, as he only related it through the route of Mu'ammal ibn Isma'il and he did not comment on it with anything. See Sahih Ibn Khuzaymah (1:243, no. 489). Al-Shawkani¹¹ did

¹⁰ See it here as translated by Shaykh Zameelur Rahman - <http://www.darultahqiq.com/placing-the-hands-below-the-navel-in-salah/>

House of Verification

¹¹ Shaykh Muhammad Hashim al-Sindi (d. 1174 AH) said the following with regard to the manuscript of Sahih ibn Khuzayma in his age and prior to his time in his *Mi'yar al nuqqad fi tamyiz al-maghshush an'il jiyad* (p. 106 of the edition printed with his *Dirham al-Surra fi wad'il yadayn tahta al-Surra* and other works):

“It is known amongst you that the author of Al-Baḥr and the commentator of Al-Munya are not major ḥadīth scholars in the science of ḥadīth but not the extent that what they say in this field is insignificant. It appears that they were not aware of a copy from the Ṣaḥīḥ of Ibn Khuzayma,

not have *Sahih Ibn Khuzaymah* in his possession as its copies had depleted long before him, and he transmitted this hadith from the *Talkhis* of *Hafiz* or another book, and *Hafiz* often says in his *Talkhis*: “*Ibn Khuzaymah* declared it *sahih*,” and no declaration of authenticity is found in his *Sahih*. Probably his intent was that *Ibn Khuzaymah*’s inclusion of it in his *Sahih* is a proof that the hadith is *sahih* according to him. *However, the verifiers agree that mere citation is not sufficient for the authenticity of the hadith, as al-Suyuti said explicitly in Tadrib al-Rawi; especially since we know that Ibn Khuzaymah transmitted it through the route of Mu’ammal ibn Isma’il who has been criticised, as will come, so the grading of authenticity is not an option for us.*”

The main reason why this narration is weak (*da’eef*) is due to the narrator known as *Mu’ammal ibn Isma’il* being the odd one out in transmitting the wording for placing the hands on the chest from his teacher, *Sufyan al-Thawri* (as underlined above). A number of other contemporaries of *Mu’ammal* also narrated it from *Sufyan al-Thawri*, but not one of these narrators transmitted the contended wording – “on his chest”, and a number of these narrators are more reliable than *Mu’ammal*.

Additionally, there are a number of other narrators who related it from *Asim ibn Kulyab* besides *Sufyan al-Thawri*, and none of them transmitted it with the wording for placing the hands on the chest in *Salah*. Hence, the wording – “on his chest” is an aberrant addition (*shadh*) down to *Mu’ammal* alone as a number of writers have shown. Alternatively, it may be deemed to be a *munkar* (rejected) addition if one holds the position that *Mu’ammal* is a weak (*da’eef*) narrator.

because it is missing from the Two Noble Sanctuaries, may Allah increase them in nobility and exaltation, and it is also missing from certain parts of Egypt, either entirely or mostly, and the proof is the statement of Al-‘Allama Ibn Hajar Al-Haytami (d. 974 AH), originally of Egypt and then of Makka in his commentary on Al-Mishkāt who said: ‘Indeed the Sahīh of Ibn Khuzayma is mostly missing today.’”

Another reason why the narration is weak is due to the fact that a number of scholars have noted that Imam Sufyan al-Thawri was an advocate for placing the hands beneath the navel in Salah, and thus he opposed what he allegedly narrated for placing the hands on the chest. See below for the admission of this from just later “Salafi” authorities held in esteem by either the duo being responded to or others from their sect. It is not confirmed in the first instance that Sufyan transmitted it with the controverted wording for placing the hands upon the chest, but rather, it is assumed to be the mistaken addition to the text by his student Mu’ammal ibn Isma’il. This is not a reliable addition (ziyada al-thiqa) from Mu’ammal, but rather either a Shadh (anomalous) or munkar (rejected) addition depending on the overall classification status of Mu’ammal as a narrator.

Shaykh Zafar Ahmed al-Uthmani (d. 1974) stated in his 18 volume *I’la al-Sunan*¹²:

I say: And this hadith of Wa’il was narrated by Ahmad in his Musnad through the route of ‘Abd Allah ibn al-Walid from Sufyan from ‘Asim ibn Kulayb from his father from Wa’il ibn Hujr, and Ahmad and al-Nasa’i through the route of Za’idah from ‘Asim from his father from Wa’il; and Abu Dawud through the route of Bishr ibn al-Mufaddal from ‘Asim from his father from Wa’il; and Ibn Majah through the route of ‘Abd Allah ibn Idris and Bishr ibn al-Mufaddal from ‘Asim from his father from Wa’il; and Ahmad through the route of ‘Abd al-Wahid and Zuhayr ibn Mu’awiyah and Shu’bah from ‘Asim from his father from Wa’il, all of them without the addition “on his chest”³ and Ibn al-Qayyim in I’lam al-Muwaqqi’in stated: “None besides Mu’ammal ibn Isma’il said: ‘on his chest.’” This proves that he is isolated in [narrating] this [addition]. This is found in al-Ta’liq al-Hasan (1:65).

¹² See it here as translated by Shaykh Zameelur Rahman - <http://www.darultahqiq.com/placing-the-hands-below-the-navel-in-salah/>

Mu'ammal ibn Isma'il

And Mu'ammal ibn Isma'il is differed over. Some of them declared him trustworthy. Abu Hatim said: "Reliable, strong in [supporting] the sunnah, many errors." Al-Bukhari said: "Rejected [munkar] in hadith."¹³ Some of them said: "His books were buried, so he would narrate from his memory, and thus his errors became many." Ya'qub ibn Sufyan said: "Mu'ammal 'Abd al-Rahman is a magnificent Sunni shaykh, I heard Sulayman ibn Harb excel in praise of him. Our teachers would recommend him, although his hadiths are not equivalent to the hadith of his peers. It is necessary for the people of knowledge to withhold [judgement] on his hadiths, because he narrates rejected [reports] from his trustworthy teachers, and this is worse, as if these rejected [reports] were from weak narrators we would have excused him." Al-Saji said: "Reliable, many mistakes, and he has errors, the list of which is long." Muhammad ibn Nasr al-Marwazi said: "When Mu'ammal is isolated in [narrating] a hadith, it is necessary to withhold and investigate it, because he had a bad memory and many mistakes." This is mentioned in Tahdhib al-Tahdhib (10:381) Thus, Mu'ammal's isolation amongst trustworthy narrators in the addition of "on his chest" will not be accepted, and the reality is so.

¹³ Note, this ascription to Imam al-Bukhari is not proven from the manuscripts of his *al-Ta'rikh al-Kabir* available today or his other published works. It may be an error emanating from the time of al-Mizzi (d. 742 AH) in his *Tahdhib al-Kamal fi asma al-rijal* as it was not mentioned by Abdal Ghani al-Maqdisi (d. 600 AH) in his *al-Kamal fi asma al rijal* which was the basis of al-Mizzi's work.

SALAFI TYPE WRITERS WHO WEAKENED THE HADITH OF WA'IL (RA) FOR PLACING THE HANDS ON THE CHEST AS IN SAHIH IBN KHUZAYMA

To keep the analysis short the reader may take heed of the weakening of the narration from Sahih ibn Khuzayma by the following editors who are known to be from the “Salafi” sect like the two compilers being responded to:

- 1) The first printed edition of Sahih ibn Khuzayma was published by Dr. Muhammad Mustafa al-A'zami, and the reference for this edition was given by the duo as above (no. 479), but they gave the page number as 234 when it is actually 243. This edition had follow up comments and gradings in the footnotes by their Shaykh and Muhaddith of the age, **Muhammad Nasirud-Din al-Albani:**

قال الألباني: إسناده ضعيف لأن مؤملاً وهو ابن اسماعيل سيئ الحفظ لكن الحديث صحيح جاء من طرق

أخرى بمعناه وفي الوضع على الصدر أحاديث تشهد له

Meaning:

“Its chain is weak, because Mu’ammal, that is Ibn Isma’il, had a bad memory. However the hadith is sahih and has been transmitted through other routes with its meaning.”¹⁴

¹⁴ As mentioned in the translation of Zameelur Rahman

The Hanafi Mufti, Taqi Uthmani, said in response to al-Albani in his notes to the above named *I'la al-Sunan* of Shaykh Zafar Ahmed:

“If only I knew, from where [did he come to] this conclusion of authenticity?! And where are those other routes that support it? Ibn al-Qayyim¹⁵ stated explicitly in *I'lam al-Muwaqqi'* in that no one besides Mu'ammal ibn Isma'il said “on his chest,” as will come in the text of the book.”

- 2) Another edition of Sahih ibn Khuzayma (no. 479) was published and edited by another “Salafi” writer from Iraq by the name of Dr. Mahir al-Fahl. He too has weakened this narration by stating that the words “On his chest” is an aberrant addition (shadh) to the text due to the mistake of Mu'ammal ibn Isma'il. He also gave reference to his work known as *Athar Ikhtilaf al-asanid wal mutun fi Ikhtilaf al-fuqaha* (pp. 377-381) for further analysis of why this narration is weak. Additionally, he has shown why it is weak in his *al-Jami fil I'lal wal Fawa'id* (3/227-232)
- 3) The late Yemeni Muhaddith of the Salafis, Muqbil ibn Hadi al-Wadi'i (d. 2001 CE), mentioned the weakness of this narration from Sahih ibn Khuzayma in his *Riyadh al-Janna* (p. 114) by referring the reader to the notes in the work known as *Nasb al-Ra'ya* (of al-Zayla'i), and other similar narrations for placing the hands on the chest in Salah.
- 4) The Saudi “Salafi”, Dr. Abdullah ibn Abdul Aziz al-Jibrin in his *Sharh Umdatul fiqh* (of Ibn Qudama, p. 272) weakened this narration from Wa'il

¹⁵ This was also mentioned centuries before him by Imam al-Bayhaqi (d. 458 AH) in his *al-Khilafiyat* (see folio 144b of the Qarawayn library manuscript in Fez, Morocco, no. 1885). See the actual quote below.

ibn Hujr (ra) as in Sahih ibn Khuzayma due to the weakness of Mu'ammal ibn Isma'il, as well as the one from Hulb (ra) as in the Musnad Ahmed (21967), besides other narrations.

- 5) The Saudi "Salafi", **Khalid al-Shaya** – [a student of the late Saudi "Salafi" Mufti - Abdal Aziz ibn Baz (d. 1999 CE) and the late Muqbil ibn Hadi (d. 2001)] in his *al-I'lam bi-takbir al-musalli bi makan wad'il yadayn ba'd takbiratul ihram*, has demonstrated that all the known narrations for placing the hands on the chest are weak (da'eef) in some way, and so cannot be acted upon, or proven to be the actual Sunna of Allah's Messenger (sallallahu alaihi wa sallam). He has shown between pages 23-29 why the narration from Sahih ibn Khuzayma is weak. Note also that the above named Muqbil's daughter also weakened this narration and also mentioned her late father writing the forward to al-Shaya's work (without naming him) in her tele link discourses on *Bulugh al-Maram* of al-Hafiz ibn Hajar al-Asqalani. See below.
- 6) The Saudi "Salafi", **Abdal Aziz al-Tarifi** in his *Sifatus Salah al-Nabi, sallallahu alaihi wa sallam* (pp. 87-88) has weakened the narration from Sahih ibn Khuzayma due to it being a singular narration (tafarrud) of just Mu'ammal ibn Isma'il, who was unsupported in his transmission of the wording "on his chest", as other well-known narrators that were listed by al-Tarifi who also transmitted this narration from the same teacher as Mu'ammal, namely, Sufyan al-Thawri, did not transmit it with any mention of placing the hands on the chest in Salah. Thus, the wording from Mu'ammal is shadh (aberrant). Note also, that this work by al-Tarifi had a forward to it by the above named Mahir al-Fahl. Al-Tarifi also weakened other narrations used by the likes of al-Albani and his followers for placing the hands on the chest, like that from Hulb at-Ta'i (ra) as in Musnad Ahmed and from Tawus as in Sunan Abi Dawud.

- 7) The “Salafi” writer known as **Abu Malik Ahmed ibn Ali al-Riyyashi** (student of the named Muqbil ibn Hadi al-Wadi’i) has declared the isnad (chain of transmission) of this narration from Sahih ibn Khuzayma (and found in Sunan al-Kabir of al-Bayhaqi as he mentioned) to be very weak (da’eef jiddan) due to Mu’ammal ibn Isma’il, in his book entitled: *Bughyatul Talib al-mubdi min adilla Sifatul Salah al-Nabi, sallallahu alaihi wa sallam* (pp. 39-40).
- 8) The “Salafi” writer and student of al-Albani’s known as **Mashhur Hasan Salman** has mentioned in his editing of Ibn Qayyim al-Jawziyya’s (d. 751 AH) work known as *I’lam al-Muwaqqin* (3/285, fn. 3) how Mu’ammal ibn Isma’il was the only one (from the students) of Sufyan who transmitted the wording “on his chest”. This being also the verdict of ibn Qayyim himself in the named work when he said:

وَلَمْ يَقُلْ عَلَى صَدْرِهِ غَيْرَ مَوْمِلَ بْنِ إِسْمَاعِيلَ

Meaning:

“None has said on his chest besides Mu’ammal ibn Isma’il”

This was also discussed by ibn Qayyim in his *Bada’i al-Fawa’id* (3/983) where he noted that Abdullah ibn al-Walid narrated it from Sufyan without the wording for placing the hands on the chest as Mu’ammal did. What is also worth noting is that Mashhur Hasan Salman in his editing of *I’lam al-Muwaqqin* (3/285, fn. 3) has declared Mu’ammal ibn Isma’il to be a weak narrator (da’eef). This would now suggest that Mashhur Hasan also considered the chain of transmission in Sahih ibn Khuzayma (and in Sunan al-Kabir of al-Bayhaqi, 2/30, as referenced by Mashhur Hasan also) with Mu’ammal in it to be weak.

Note also:

Imam al-Bayhaqi (d. 458 AH) in his *al-Khilafiyat* (2/38, of the Hacı Selim Aga manuscript copy found now in the Suleymaniyye library in Istanbul, or see the Qarawayn library copy (no. 1885) found in Fez, Morocco, folio: 144b) has stated: “A group (of narrators) related it from al-Thawri but not one from them mentioned it (with the wording) ‘on his chest’ except Mu’ammal ibn Isma’il.”

- 9) The “Salafi” writer and defender of al-Albani known as Amr Abdal Mun’im Salim of Egypt has declared the additional wording (ziyada): “on his chest” as in Sahih ibn Khuzayma to be rejected (munkar) as it is a lone wording (tafarrud) of just Mu’ammal ibn Isma’il in his work entitled, *al-Ziyadat al da’eefa fil ahadith al-Sahiha* (p. 32). He also declared Mu’ammal to be da’eef al-hadith (weak in hadith) and “sayy al-hifz” (poor at preserving hadiths).

He has also shown similarly the weakness with this narration from Sahih ibn Khuzayma in his *Tahsil ma faat al Tahdith* (pp. 82- 86), and has also demonstrated the weakness of other narrations for placing the hands on the chest attributed to Hulb (ra) as in the Musnad Ahmed (5/226), Tawus as in Sunan Abi Dawud (no. 759); another similar variant from Wa’il (ra) as in Sunan al-Kabir (2/30) of al-Bayhaqi via the route of Sa’eed ibn Abdal Jabbar, as well as the narration attributed to Ali ibn Abi Talib (ra) suggesting he placed his hands above the navel as in Sunan Abi Dawud (no. 757). All of this was a respectable and indirect reply to al-Albani who he also addressed in those pages.

- 10) The Saudi “Salafi”, **Salman al-Awda**¹⁶ has weakened the narration via the route of Mu’ammal ibn Isma’il as in Sahih ibn Khuzayma and another route via Sa’eed ibn Abdal Jabbar as in Sunan al-Kabir of al-Bayhaqi.
- 11) Another Saudi “Salafi” known as **Sa’d al-Humayd**¹⁷ has also weakened the narration via Mu’ammal as in Sahih ibn Khuzayma as well as other similar narrations for placing the hands on the chest in Salah.
- 12) The Egyptian “Salafi” known as **Abul Hasan al-Sulaymani al-Ma’ribi**¹⁸ who is also a student of the late “Salafi” Muqbil ibn Hadi of Yemen has weakened the narration via the route of Mu’ammal as in Sahih ibn Khuzayma as well as other narrations on this matter of where the hands should be placed in Salah.
- 13) The Egyptian “Salafi” known as **Islam ibn Mansur** in his editing of the Sunan al-Kabir (2/52, no. 2336) of al-Bayhaqi has declared al-Bayhaqi’s wording which is similar to that in Sahih ibn Khuzayma to be da’eef (weak) due to the presence of Mu’ammal ibn Isma’il. He did this by claiming that al-Bukhari deemed Mu’ammal to be munkar al-hadith (rejected in hadith). The manuscripts of al-Bukhari’s *al-Ta’rikh al-Kabir* seen by this writer do not have this grading for Mu’ammal ascribed to al-Bukhari, and is thus absent in the printed editions also. It was ascribed

¹⁶ See his article here - <http://www.islamtoday.net/salman/quesshow-23-3767.htm>

¹⁷ See his article here - <http://ar.islamway.net/fatwa/33322/%D8%AD%D9%83%D9%85-%D9%88%D8%B6%D8%B9-%D8%A7%D9%84%D9%8A%D8%AF%D9%8A%D9%86-%D8%B9%D9%84%D9%8A-%D8%A7%D9%84%D8%B5%D8%AF%D8%B1>

¹⁸ See his article here - http://sulaymani.net/index.php?option=com_content&view=article&id=315:2009-07-17-21-07-23&catid=8&Itemid=36

to al-Bukhari by later scholars like al-Mizzi (d. 742 AH), al-Dhahabi (d. 748 AH), Ibn Kathir (d. 771 AH), ibn Hajar al-Asqalani (d. 852 AH), al-Biqā'i (d. 885 AH) and others, but not mentioned by Abdal Ghani al-Maqdisi (d. 600 AH) in his *al-Kamal fi asma al rijal* which predates the named scholars.

- 14) The Saudi based “Salafi” known as **Ahmed al-Khalil** in his *Sharh Zaad al-Mustaqni* (1/353) has stated that the wording for placing on the chest as in the narration from Wa'il ibn Hujr (ra) is aberrant (shadh) and rejected (munkar)
- 15) **Umm Abdillah al-Wadi'yya**¹⁹ who is the daughter of the late Yemeni “Salafi”, Muqbil ibn Hadi, has been recorded to have stated in a tele link discourse on the Bulugh al-Maram of al-Hafiz ibn Hajar the following with regard to the said narration:

¹⁹ See p. 6 here - http://www.salafitalk.net/st/uploads/BM_UA_081405.pdf

Narrated Waa’il bin Hujr (رضي الله عنه): I prayed with the Prophet (صلى الله عليه وسلم) and he put his right hand on his left (and then placed them) on his chest. [Reported by Ibn Khuzaima].

على صدره:

This phrase is Munkar, Maamal ibn Isma‘el, who is da’eef alone narrated this phrase.

It was recorded in the hadeeth of Hulbu At-tae in At-Tirmidhi and the one who narrated it from Hul is his son Qudayfa who is Majhool.

It was narrated as *Mursal* from the Marasil of Tawoos ibn Kaysan; and it is *Mursal Saheeh*.

Since, the place for putting the hands when standing is not affirmed, the one who prays can put them (his hands) anywhere he wishes. There is a treaty by some of the contemporary ones that Shaykh Muqbil (رحمه الله) has forwarded, in summary, the one who prays has a choice in putting his hands, while standing, anywhere he wishes, however, he does not leave them resting on the sides since it is the madhaab of the Shee’aa.

Note, the name of Mu’ammal has been misspelled as Maamal in the above quote. It can be seen how she declared Mu’ammal to be da’eef (weak) and the phrase: “On his chest” was thus declared as being munkar (rejected) by her. As for her claim that the report from Tawoos ibn Kaysan is a “Mursal saheeh”, then this is an incorrect claim as others have admitted from the same “Salafi” sect. She also claimed that the Shi’a are the only ones who leave their hands on the sides in Salah which is also another error as it is well known that many Maliki scholars also advocated this, as has the Ibadi sect found in Oman. If she had read the Musannaf of Ibn Abi Shayba (3/325-6, Awwama edition) she would have noted that some leading Imams from Ahlus Sunna have also been ascribed with this position of leaving the hands on the side in Salah.

Mu’ammal ibn Isma‘il was declared to be “Saduq sayyul hifz” (truthful but poor at preserving narrations) by [al-Hafiz Ibn Hajar al-Asqalani](#) in his *Taqrib al-Tahdhib* (no. 7029) and [Shaykh Shu’ayb al-Arna’ut](#) and [Dr. Bashhar Awwad Ma’ruf](#) in their editing of this *Taqrib* under the title, *Tahrir Taqrib al-Tahdhib* (3/442, no. 7029) have considered Mu’ammal to be “da’eef yu’tabar

bihi” – meaning weak but his narrations can be used for follow up (mutaba’at) and witnessing narrations (shawahid).

As stated above, Mu’ammal was unsupported with his wording for placing the hands specifically on the chest as he was at odds with a number of fellow contemporaries who also narrated it from the same common linked teacher – Sufyan al-Thawri, but none of them related it with the wording – “on his chest”. The point that Mu’ammal relating from Sufyan contains weakness was also mentioned by al-Hafiz ibn Hajar in his Fath al-Bari (9/238-9):

مؤمل ابن إسماعيل في حديثه عن الثوري ضعف

“Mu’ammal ibn Isma’il, in his hadith from al-Thawri there is weakness.”

Mu’ammal ibn Isma’il weakened by some Salafis:

- i) **Abdar Rahman al-Mubarakpuri** (d. 1935) in his *Abkar al-Minan* (p. 359) mentioned that Mu’ammal is da’eef (weak)
- ii) **Al-Albani** weakened Mu’ammal in his *Silsilatul ahadith al- Da’eefa* (3/179), (3/227), and in his *Zilal al-Janna* (p. 58, no. 127)
- iii) **Muqbil ibn Hadi al-Wadi’i** mentioned Mu’ammal being closer to weakness in his *Riyadh al-Janna* (p. 114).
- iv) **Mashhur Hasan Salman** (student of al-Albani’s) in his editing of *I’lam al-Muwaqqin* (3/285, fn. 3) of ibn Qayyim al-Jawziyya has declared Mu’ammal ibn Isma’il to be a weak narrator (da’eef).

- v) **Tariq Awadullah** (a defender of al-Albani) weakened him in *his al-Irshadat fi taqwiyya al ahadith bil shawahid wal mutabi'at* (p. 193)
- vi) **Abdal Qadir Jawndal** in his partial editing of *al-Matalib al-Aliyya* of al-Hafiz ibn Hajar al-Asqalani (18/379, with arrangement by another Salafi known as Sa'd ibn Nasir al-Shathri) declared Mu'ammal ibn Isma'il to be da'eef
- vii) **Qasim ibn Salih al-Qasim** in his partial editing of *al-Matalib al-Aliyya* of al-Hafiz ibn Hajar al-Asqalani (13/838), with arrangement by another Salafi known as Sa'd ibn Nasir al-Shathri) declared Mu'ammal ibn Isma'il to be da'eef
- viii) **Umar Ayman Abu Bakr** in his partial editing of *al-Matalib al-Aliyya* of al-Hafiz ibn Hajar al-Asqalani (12/266, with arrangement by another Salafi known as Sa'd ibn Nasir al-Shathri) declared Mu'ammal ibn Isma'il to be da'eef
- ix) **Amr Abdal Mun'im Salim** declared Mu'ammal to be da'eef al-hadith (weak in hadith) and "sayy al-hifz" (poor at preserving hadiths). In his *al-Ziyadat al da'eefa fil ahadith al-Sahiha* (p. 32)
- x) **Hamad ibn Abdullah al-Hamad** in his *Sharh Zaad al-Mustaqni* (5/29) has declared Mu'ammal to be da'eef (weak). He is one of the students of the following "Salafis" - Ibn Baz, ibn Uthaymin, Salih al-Fawzan, Ibn Jibrin, Abdar Rahman al-Barak and others.

- xi) **Abu Ishaq al-Huwayni** of Egypt mentioned the weakness of Mu'ammal ibn Isma'il in his *al-Nafila fil ahadith al-da'eefa wal batila* (p. 25)
- xii) **Hussain Salim Asad al-Darani** in his editing of the Majma al-Zawa'id of al-Hafiz al-Haythami (2/303) has declared Mu'ammal to be da'eef (weak)
- xiii) **Umm Abdillah al-Wadi'iyya**, the daughter of the above named Salafi – Muqbil ibn Hadi has weakened Mu'ammal as shown above in her lectures on *Bulugh al-Maram*
- xiv) **Sa'd Ibn Nasir al-Shathri** (one of the senior Saudi Salafi authors) has mentioned in his *Sharh Bulugh al-Maram* (of al-Hafiz Ibn Hajar, 1/276, Dar Kunuz Ishbiliyya, Riyadh, 2014 CE/1435 AH), that Mu'ammal has been spoken of (negatively) due to his preservation skills (wa qad tukullima fih li-hifzihi), and that Mu'ammal was at odds with others who narrated the same Hadith from Sufyan (al-Thawri). By this he meant that only Mu'ammal transmitted it with the wording “on the chest”, but other students of Sufyan did not narrate it with those extra words of placing “on the chest”.

Note also that the late Egyptian Salafi known as **Muhammad Amr Abdal Latif**²⁰ (d. 2008 CE) wrote a work showing the errors of Mu'ammal ibn Isma'il in hadith transmission. It was entitled *al-Hajr al-jamil li-awham al-Mu'ammal ibn Isma'il*:

الهجر الجميل لأوهام المؤمل بن إسماعيل

²⁰ See his biography here - <http://shamela.ws/index.php/author/489>

According to al-Hafiz Nuruddin al-Haythami (d. 807 AH) in his *Majma al-Zawa'id* the majority (jumhur) of the scholars (of Jarh and Ta'dil) have weakened Mu'ammal:

مجمع الزوائد - للحافظ الهيثمي

المجلد الخامس. < 19. كتاب الأطعمة. < 64. باب في الحمر الأهلية.

8068- وعن كعب بن مالك قال: نهى رسول الله صلى الله عليه وسلم عن المتعة وعن لحوم الحمر الأهلية.

رواه الطبراني من طريقين في إحداهما: منصور بن دينار وهو ضعيف وفي الأخرى مؤمل بن إسماعيل وثقه ابن معين

وضعه الجمهور.

He mentioned that Imam Yahya ibn Ma'in (d. 233 AH) had declared Mu'ammal to be thiqa (trustworthy), but what is pertinent to note is that the same Ibn Ma'in has also made this conditional on who Mu'ammal narrates from as the following quote from him demonstrates as reported by student, ibn Muhriz in his questions to ibn Ma'in (*Su'alat*, no. 560):

وقال ابن محرز في: (سؤالاته لابن معين ت/560): سمعت يحيى يقول: "قبيصة ليس بحجة في

سفيان، ولا أبو حذيفة، ولا يحيى بن آدم، ولا مؤمل".

I heard Yahya (Ibn Ma'in) say: "**Qabisa is not a proof (hujja) in regards to (the narrations of) Sufyan (al-Thawri), and nor is Abu Hudhayfa, and nor is Yahya Ibn Adam and nor is Mu'ammal (Ibn Isma'il).**"

This demonstrates the point that Ibn Ma'in, despite considering Mu'ammal to be thiqa, he did not consider his narrations from Sufyan al-Thawri to be a decisive evidence (Hujja), or when Qabisa, Abu Hudhayfa and Yahya ibn Adam narrated from Sufyan.

Imam Sufyan al-Thawri's madhhab was to place the hands under the navel in Salah according to some well-known Salafis:

- i) **Shamsul Haqq al-Azimabadi** (d. 1911 CE) in his commentary to Sunan Abi Dawud known as *Awn al-Ma'bud* (2/323) mentioned that Abu Hanifa, Sufyan al-Thawri, Ishaq ibn Rahawayh and Abu Ishaq al-Marwazi (from the Shafi'is) all held the position that placing the hands under the navel was their adopted position in Salah

وَالْحَدِيثُ اسْتَدَلَّ بِهِ مَنْ قَالَ إِنَّ الْوَضْعَ يَكُونُ تَحْتَ السَّرَّةِ وَهُوَ أَبُو حَنِيفَةَ وسفيان الثوري
وَإِسْحَاقُ بْنُ رَاهُويَةَ وَأَبُو إِسْحَاقَ الْمَرْوَزِيُّ مِنْ أَصْحَابِ الشَّافِعِيِّ

- ii) **Abdar Rahman al-Mubarakpuri** (d. 1935 CE) mentioned in his commentary on the *Jami al-Tirmidhi* under the title, *Tuhfatul Ahwazi* (2/77) that Imam ibn Abd al-Barr al-Maliki (d. 463 AH) had mentioned in his *al-Tamhid lima fil Muwatta min al ma'ani wal asanid* that Imams Abu Hanifa and Sufyan al-Thawri held the position that the hands are placed under the navel in Salah:

هذا بن عبد البر حَافِظُ دَهْرِهِ قَالَ فِي التَّمْهِيدِ وَقَالَ الثوري أَبُو حَنِيفَةَ أَسْفَلَ السُّرَّةِ

- iii) **Al-Albani** (d. 1999 CE) in the Asl version of his *Sifatul Salah* (1/223) has also mentioned that Imams Abu Hanifa, Sufyan al-Thawri and others held the position that the hands should be placed under the navel:

وذهب أبو حنيفة، وسفيان الثوري وغيرهما إلى أن الوضع تحت السرة

- iv) **Mahir al-Fahl** in his *Athar Ikhtilaf al-asanid wal mutun fi Ikhtilaf al-fuqaha* (p. 381) has mentioned that not only was Sufyan al-Thawri of the position to place the hands under the navel but also he gave references to Imams: Abu Hanifa, Ahmed ibn Hanbal, Ishaq ibn Rahawayh, Abu Ishaq al-Marwazi, Abu Mijlaz and Ibrahim al-Nakha'i (the last two named are tabi'in).

He has also mentioned in his *al-Jami fil I'lal wal Fawa'id* (3/232) that it is the position of Sufyan al-Thawri to place the hands under the navel in Salah.

It seems likely that the first major scholar to mention this position from Imam Sufyan al-Thawri was **Imam ibn al-Mundhir** (d. 319 AH) in his *al-Awsat* (3/243, no. 1287, 1st edn, 2009 CE, Dar al-Falah, ed. Yasir ibn Kamal) and in his *al-Ishraf* (2/13, no. 391). This was then also mentioned by several scholars via the ages with no one denying its ascription to al-Thawri as his only known position. The ones who have a problem with this are the likes of the duo being responded to whose view is of no

credence when their own scholars named above have accepted this without any form of rejection.

The two bloggers then stated:

“So we also find the evidences used by the Hanaabilah for the position of placing their hands below their navels are the very same reports of Alee and Abu Hurairah (RadhiAllaahu Anhumu) but these report have been comprehensively established to be weak. (as a brief idea refer to an appendix of the English translation of Allaamah Muhammad Naasir ud deen al-Albaanees ‘*Sifah Salaatun Nabee*’ which addresses the trustworthiness of the central narrator of both of these reports and he is **Abdur Rahmaan ibn Koofee al-Waasitee**).

The most staunchest and most bigoted in this issue are our brethren from amongst the Ahnaaf ie the hanafees and even they have admitted overwhelmingly and acknowledged in their various works throughout history the weakness of **Abdur Rahmaan al-Koofee**. Which inshaAllaah maybe addressed at a different time. It suffices for now to know that some traditionalists ie prominent and universally accepted scholars have even established **universal consensus in his weakness** ie Ijmaa which as we dear readers know constitutes evidence.” End of quote

Reply:

They referred the readers to the appendix of al-Albani’s English edition of his *Sifatus Salah*. Let it be known that this book by al-Albani has a number of weak positions and gradings of narrations that are contended by others. Like that by his fellow “Salafi”, the late **Hamud al-Tuwayjiri** (d. 1992) and one by **Abdal Wahhab Mahiyya**. It is thus bewildering to see many of the youth of this age promoting this work and promoting it in a bold fashion with the claim that it is the best work detailing the manner of how to perform Salah all based on pure interpretations of the Qur’an and authenticated ahadith! The reality is that this far from the truth and most of these youthful followers are not in any position to go back and check all of al-Albani’s claims of using just

Sahih ahadith etc! Or let alone capable of showing his numerous errors in his *Sifatus Salah* and elsewhere. This is also a form of taqlid which they belittle as ‘blind following’, so it is they who are also doing this without outwardly admitting to this fact.

As an example of a weak claim made by al-Albani in his *Sifatus Salah*, one may see the footnote²¹ below from the words of Shaykh Muhammad Awwama (based in Madina al-Munawwara).

²¹ Source – <http://www.darultahqiq.com/proofs-for-the-differences-in-the-prayer-of-a-man-and-woman/>
Quote:

Did Ibrahim al-Nakha‘i say, “A woman does in Salah as a man does?” –

A Refutation of Nasir al-Din al-Albani

“The late Salafi scholar and preacher, Nasir al-Din al-Albani, wrote in his popular book *Sifatu Salat al-Nabi* when arguing that the Salah of a woman does not differ in any way from the Salah of a man:

كل ما تقدم من صفة صلاته صلى الله عليه وسلم يستوي فيه الرجال والنساء ولم يرد في السنة ما يقتضي استثناء النساء من بعض ذلك، بل إن تفعل المرأة في الصلاة كما يفعل الرجل: عموم قوله صلى الله عليه وسلم صلوا كما رأيتموني أصلي يشملهن، وهو قول إبراهيم النخعي قال: أخرجه ابن أبي شيبة بسند صحيح عنه.

“All that has come earlier of the description of his (Allah bless him and grant him peace) prayer, men and women are equal therein, and nothing has come in the Sunnah that demands the exemption of women in any of this. Rather, the generality of his (Allah bless him and grant him peace) saying: ‘Pray as you have seen me praying’ includes them. And this is the view of Ibrahim al-Nakha‘i. He said: ‘A woman does in Salah as a man does.’ Ibn Abi Shaybah transmitted it with a sahih chain from him.” (Sifatu Salat al-Nabi, Maktabat al-Ma‘arif, p. 189)

It has already been demonstrated above that it is proven from the Sunnah and the practice of the early generations that a woman’s Salah differs slightly from a man’s in the areas that were discussed. Hence, the claim that there is no proof from the Sunnah differentiating between the Salah of a man and woman is incorrect. Moreover, a brief analysis of the hadith “pray as you have seen me praying,” has also been discussed above in light of the background to the hadith and the interpretation of it offered by one of the commentators.

One may download the work by al-Tuwayjiri here:

As for the view of Ibrahim al-Nakha'i, al-Albani's quotation from him is incorrect on two counts.

Firstly, even supposing this narration was authentic; it contradicts the other authentic narrations from him. See reports four and five above under the section, "Reports from the Tabi'in." These reports are found in the very same section of *Musannaf Ibn Abi Shaybah* from which al-Albani quoted it. Yet, overlooking those narrations, he asserted that this report from him is his established "view" (*qawl*)!

Secondly, this is a baseless narration, as it is not found in any reliable manuscript of Ibn Abi Shaybah's *Musannaf*. In fact, what is found in the *Musannaf* is the following narration:

تقعد المرأة في الصلاة كما يقعد الرجل: حدثنا غندر عن شعبة عن منصور عن إبراهيم قال

"Ghundar narrated to us from Shu'bah from Mansur from Ibrahim, he said: 'A woman sits in Salah as a man sits.'" (*Musannaf*, 2:506)

(Note: Al-Nakha'i is probably asserting the permissibility of this, not that it is preferred. See report five above where it clearly states with an equally authentic chain that al-Nakha'i said a woman is ordered to sit to one side – that is, unlike a man. Hence, the added emphasis in that narration ought to give it preference.)

Shaykh Muhammad 'Awwamah, whose critical edition of *Musannaf Ibn Abi Shaybah* is the best to date, writes in a footnote to this narration:

"This is how the word, 'she sits' appears, twice, in all manuscripts. There is a textual corruption in the Zahiriyyah manuscript which is a redaction of the Musannaf, in which is, 'the woman does.' This is in opposition to all the manuscripts, and does not accord with the chapter heading ('on how the woman sits in Salah'), and is contrary to what has passed under number 2798 (from Ibrahim al-Nakha'i) that a woman has a particular posture in some parts of her Salah in which she differs from a man.

"The author of Sifat Salat al-Nabi has fallen into this textual corruption in the conclusion he wrote to this book of his – p. 207 of the second edition – and he erred in ascribing this statement to the Musannaf. It appears that he believed the manuscript of the redaction is the original?!" (ibid.)

This should serve as a lesson to those who unquestioningly accept al-Albani's documentation and his conclusions based on them, as he and his book are far from error-free." (End of quote)

<https://archive.org/details/TanbihatAlaRisalaAlAlbaniFiSifatSalah>

Besides that, al-Albani has been the subject of many works showing his mistakes and aberrant positions in not only hadith but also other matters. The reader may see a list of these works in the link below, and note that a number of these titles are from people linked to Salafism:

<http://www.darultahqiq.com/books-refuting-al-albani-directly-or-by-inference/>



A CHALLENGE FOR THE LOYAL READERS OF AL-ALBANI'S SIFATUS SALAH:

While we are on this subject matter of discussing al-Albani's *Sifatus Salah*, let us take this opportunity to ask all of his loyal followers and especially **Abu Khuzaimah Imran Masoom** and **Abu Hibbaan Kamran Malik** to take up the following challenge.

In his *Sifatus Salah*²², al-Albani claimed in a footnote (no. 78):

"In fact, Imaam Ishaq ibn Raahawaih acted on this sunnah, as Marwazi said in Masa' il (p. 222): "Ishaq used to pray witr with us he would raise his hands in qunoot, and make the qunoot before bowing, and place his hands on his breast or just under his breast."

Question:

The admirers of al-Albani are asked to provide the original Arabic quotation from the Masa'il work named and explain what it actually means. Secondly, they are asked to go through the same work and inform all if the named work has discussed elsewhere the actual view of Imam Ishaq ibn Rahawayh on where the hands should be placed.

If the latter is the case, then they are asked to provide the actual statement of Ibn Rahawayh and finally explain what the verdict on al-Albani is for his manner of claiming and his meticulousness as a scholar on this matter.

²² See here - http://www.qss.org/articles/salah/footnotes/06_fn.html#fn77

Before quoting what al-Albani had mentioned about the narrator known as Abdar Rahman ibn Ishaq al-Kufi, the following claim of the two bloggers needs addressing regarding the followers of the Hanafi school in their own words: “The most staunchest and most bigoted in this issue are our brethren from amongst the Ahnaaf ie the hanafees...”

This is indeed a futile distortion of history and the reality of the affair. For one these people do not consider the Hanafis to be their brethren but rather they and their senior scholars from the Indian subcontinent have made it a personal agenda to demean the Hanafi Madhhab, and a number of its fiqhi stances and evidences. Even on their blog, the duo being addressed have both done this by bringing up claims from the likes of their late authorities: Badiud-Din al-Sindi (d. 1996) and his associate Zubair Ali Za’i (d. 2013).

This type of polemical abhorrence and attempted refutations by the named individuals goes far back into the last Islamic century. One only needs to see such an anti-Hanafi agenda in the work of Shamsul Haqq al-Azimabadi (d. 1911) known as *Awn al-Ma’bud* and that by his associate, Abdar Rahman al-Mubarakpuri (d. 1935) in his *Tuhfatul Ahwazi*, as well as their other works. Prior to them, those who had an anti-Hanafi drive were the likes of the 19th century Indian writers, Sayyid Nadhir Hussain Dehlawi (d. 1320 AH/1902 CE) and Nawab Siddiq Hasan Khan (d. 1307 AH/1890 CE) of Bhopal.

To get a feel of what has been suggested one merely needs to read the biography²³ of the named al-Azimabadi as put out by his contemporary admirers. Quote:

“Likewise he has done complete justice to scholarly research by writing AL-KALAM-AL-MUBIN FI-AL-JAHR BI-AL-TA’MIN WA-AL-RADD ‘ALA-AL-QAWL-AL-MATIN on the issue of saying Amin aloud in the prayers, criticizing the pamphlet of Moulvi

²³ http://www.umm-ul-qura.org/info/user_pages/page.asp?art_id=165

Muhammad ‘Ali Mirzapuri Hanafi captioned AL-QAWL-AL-MA-TIN FI IKHFA’ AL-TA’MIN.

He had specially trained Muhammad Sa’id Banarasi (d. 1322/1904) and Abul Makarim ‘Ali Mauwi (d. 1353/1935) and arranged for them a monthly financial grant from the State of Bhopal to criticize the pamphlets on the issues relating to Fiqh written by Moulana Zaheer Ahsan Shawq Nimwi Hanafi (d. 1322/1904). Therefore, they wrote rejoinders to a number of pamphlets. ‘Allamah ‘Azimabadi had them published at his own expense and distributed them free of cost as it appears from prefaces and conclusions of those pamphlets.”

Likewise, the Indian subcontinent Hanafi scholars were drawn in to reply to the polemical treatises written by the anti-Madhhabi, “Ahl-e-Hadith” School that al-Azimabadi, al-Mubarakpuri and others were linked to. Thus, in numerous Arabic and Urdu works the Hanafis have responded in kind to the claims of the Ahl-e-Hadith. This is still witnessed today despite the Hanafis being in no need to respond to the Ahl-e-Hadith, as they were dominant before pseudo-Salafism appeared around the 19th century, and continue to be so in terms of lay and scholarly followers throughout the whole of the Indian subcontinent. The so-called Ahl-e-Hadith continues to be not only a fringe but also has a number of subdivisions within its rank and file within the Indian subcontinent and elsewhere.

Just to demonstrate the rage and hatred that the duo, Abu Hibban and Abu Khuzaimah have for the Hanafis in India and Pakistan, it has been mentioned in their previous work entitled, *al-Jawaab ar-Rabbaanee* (p. 4):

“Then came the mu’tassib hanafee rabid animals from India and Pakistan full of hatred and blackened faces and hearts, from the likes of Habeeb ur-Rehmaan A’dhamee whilst sitting in India who after being refuted and shamed for his lying and distorting the ahadeeth of the Messenger of Allaah (Sallallahu Alayhee Was-Sallam) by the Salafi Scholars of Hindh, he ran to Abu Guddah....”

These people also acted disingenuously with regard to Shaykh Habibur Rahman al-A'zami when they put out a one-page claim against this writer under the title:

The Lie of Abul Hasan on the Deobandee Scholar, Habeeb ur Rehmaan al-A'dhamee

This was refuted in the following piece entitled: **Those who truly lied against the late Hanafi Muhaddith: Shaykh Habibur Rahman al-A'zami and the Hanafi school on other related issues**, where they were also shown to lie against the Hanafi School with regard to their false claim surrounding a Maliki by the name of Asbagh Ibn Khalil:

<http://www.darultahqiq.com/those-who-truly-lied-against-shaykh-habibur-rahman-al-azami/>

In the introduction of the last named treatise it was mentioned by this writer:

“In that one page response entitled: [The Lie of Abul Hasan on the Deobandee Scholar, Habeeb ur Rehmaan al-A'dhamee](#), they did not have the scholarly etiquette and integrity to mention the title of my article which was compiled as a response to the answer of Dr. GF Haddad of Damascus. This raises the question of their own sincerity. Who did they wish to convince that I had allegedly lied against the late Shaykh Habibur Rahman al-A'zami (d. 1992)? It is obvious that these two are not true aspirants to the reality of this matter, but it is merely an ongoing campaign on their behalf that they began to wage around the year 2001 in order to demean, undermine and humiliate the contemporary Hanafi Ulama mainly from the Indian subcontinent.

They are responsible for putting out some ridiculously entitled articles and books which are mainly geared against the Hanafis of this world. Such derogatory titles include one called “[Hanafee Deobandee Restaurant-Hotel Indira Ghandee](#)”. The reader should not fail to realise that they have no real respect for the late Shaykh al-A'zami as they also accused him of distorting Hadith!

Hence, their intent in releasing their one pager against me was not put out to defend the honour of the late Shaykh but to destroy my credibility and reputation in the eyes of the Hanafis and the anti-Madhhabis who follow such intricate matters of fiqh and Hadith in the English language! The question that now arises is: Did they manage to succeed in their futile attempt or not? This short response will show them and their followers who was truly responsible for the actual lie with Allah's help and how it is these two vehement anti-Hanafis who are far more guilty of spreading lies against the Hanafis in this age..."



A SUCCINCT LOOK AT THE NARRATOR

ABDAR RAHMAN IBN ISHAQ AL-KUFI

Let us look at what al-Albani has stated in the appendix (no. 4) to the English edition of his *Sifatul Salah*²⁴ regarding the narrator: [Abdar Rahman ibn Ishaq al-Kufi](#). This book was promoted by the duo being responded to. Al-Albani mentioned:

Abu Daawood (756), Daaraqutni (107), Baihaqi (2/310), Ahmad in his son `Abdullaah's *Masaa'il* (62/2) and also in *Zawaa'id al-Musnad* (1/110), and Ibn Abi Shaiba (1/156/1) transmitted:

`an `Abd ar-Rahmaan ibn Ishaq `an Ziyaad ibn Zaid as-Siwaa'i `an Abu Juhaifah `an `Ali (radi Allaahu `anhu), who said, "It is from the Sunnah during the prayer to place one palm on the other, below the navel."

This is a da'eef (weak) sanad due to `Abd ar-Rahmaan ibn Ishaq (al-Waasiti al-Koofi), who is weak (see below). On top of that, it has idtiraab (shakiness) in it, for he has narrated it:

1. once `an Ziyad `an Abu Juhaifa `an `Ali (as above);
2. once `an Nu`man ibn Sa`d `an `Ali (transmitted by Daaraqutni and Baihaqi); and
3. once `an Siyaas Abul Hakam `an Abu Waa'il, who said, "Abu Hurairah said: It is from the Sunnah ..." (transmitted by Abu Dawood [758] and Daaraqutni).

²⁴ Quoted here by his admirers - <http://www.qss.org/articles/salah/17.4.html>

The Weakness of `Abd ar-Rahmaan ibn Ishaq al-Koofi in the eyes of the Imaams of Hadeeth

1. **Abu Daawood** said, "I heard **Ahmad ibn Hanbal** declaring `Abd ar-Rahmaan ibn Ishaq al-Koofi da`eef (weak)." [This is why Imaam Ahmad did not accept this hadeeth of his, for his son `Abdullaah²⁵ said, "I saw that when praying, my father placed his hands, one on the other, above the navel."]
2. **Nawawi** said in Majmoo` (3/313), and also in Sharh Saheeh Muslim and elsewhere, "They (the scholars of hadeeth) agree in declaring this hadeeth weak, because it is a narration of `Abd ar-Rahmaan ibn Ishaq al-Waasiti, who is a da`eef (weak) narrator, as agreed upon by the Imaams of Jarh and Ta`deel (Authentication and Disparagement of reporters)."
3. **Zayla`i** said in Nasb ar-Raayah (1/314), "**Baihaqi** said in al-Ma`rifah: `Its isnaad is not firm, for it is a unique narration of `Abd ar-Rahmaan ibn Ishaq al-Waasiti, who is matrook (abandoned)'."
4. **Ibn Hajar** said in Fath al-Baari (2/186), "It is a weak hadeeth."

Reply:

The duo being responded to have claimed that regarding Abdar Rahman ibn Ishaq al-Kufi on p. 6 of the pdf file version of their article on al-Khiraqi:

"..and he is Abdur Rahman ibn Koofee al-Waasitee."

²⁵ See a quote later on from the foremost Hanbali jurisprudent of his age, al-Qadi Abu Ya'la (d. 458 AH), and how he answered this narration from Abdullah in his al-Riwayatayn wal wajhayn (1/116)

This is a mistake as it should be [Abdar Rahman ibn Ishaq al-Kufi](#) as al-Albani mentioned correctly.

As for their claim on the same page (6):

*“It suffices for now to know that some traditionalists ie prominent and universally accepted scholars have even established **universal consensus in his weakness** ie Ijmaa which as we dear readers know constitutes evidence.”*

This claim of ijma on the weakness of Abdar Rahman ibn Ishaq emanated from Imam al-Nawawi as mentioned above from al-Albani. Al-Albani has also claimed agreement of the hadith scholars (muhaddithin) on the weakness of the narration from Ali (ra) for placing the hands under the navel in his *al-Ta’liqat al-radiyya ala al-rawda al-nadiyya* (of Siddiq Hasan Khan, 1/288, fn. 2); meaning via the routes containing the named Abdar Rahman ibn Ishaq al-Kufi. He also claimed the same in his criticism of Mansur Ali Nasif for his inclusion of the said narration from Ali (ra) in his *al-Taj al-Jami lil-Usul fi ahadith al-Rasul* (1/181).²⁶ This is a claim that lacks agreement itself as will be clear from within this response.

Note also the claim by the two bloggers being responded to:

“ie Ijmaa which as we dear readers know constitutes evidence.”

If they truly accepted Ijma in every matter that has been recorded by scholars they would have accepted the Ijma recorded by at least 4 scholars on the need to follow one of the 4 Sunni Madhhabs (see the appendix).

Additionally, the duo have not bothered to address a narration from the *Tamhid lima fil Muwatta min al-Ma’ani wal asanid* (20/78, Moroccan Awqaf edition) of [Imam ibn Abd al-Barr al-Maliki](#) (d. 463 AH), which also goes back

²⁶ See here - <http://www.alalbany.net/4931>

to Ali ibn Abi Talib (ra) on placing the hands below the navel (see below for the text itself), for they were shown this by this writer several years ago.

On top of this, since that time there has come to light another variant of the narration from Ali (ra) with similar wording as that found in *Sunan Abi Dawud* (and elsewhere), and it does not contain this central narrator known as Abdar Raman ibn Ishaq al-Kufi. This latter variant was reported by the respected 4th century hadith master, **Imam Abul Hasan al-Daraqutni (d. 385 AH)** in his ***Kitab al-Afrad***. Even if this latter sanad (chain of transmission) in *Kitab al-Afrad* was to be deemed weak by some it is a good support to the chains containing Abdar Rahman ibn Ishaq al-Kufi, and possibly the one in *al-Tamhid* of ibn Abd al-Barr. Though there is a dispute about the end portion of the wording to the version in the manuscripts of *al-Tamhid* (see a footnote below).

Hence, leading to the overall status of the narration from Ali (ra) to be **at least Hasan li-ghayrihi** (a good narration due to follow up narrations). Indeed, some scholars have authenticated the narration from Ali via the routes containing Abdar Rahman ibn Ishaq alone (see later).

It has been stated previously in our treatise entitled: *Those who truly lied against the late Hanafi Muhaddith: Shaykh Habibur Rahman al-A'zami and the Hanafi school on other related issues* (pp. 11-16):

“In the year 2001, Abu Khuzaimah and Abu Hibbaan translated and published a short treatise by the chief of “Ahl-e-Hadith” in Pakistan, the late Badiud-Din al-Sindi, entitled in English as: *“The Position of the Hands in the Salaah of the Prophet (sallallahu alaihi wa sallam”²⁷* with a short introduction by Zubair Ali Za’i. This latter individual is a student of the late Badi al-Sindi and the Shaykh of Abu Khuzaimah

²⁷ See later for a response to a bold claim from Badiud-Din Sindi in this named pamphlet of his

and Abu Hibbaan to the extent that it is observable that the latter two utilise his works in Urdu for the main part to demean the Hanafī Madhhab in the English language. Abu Khuzaimah and Abu Hibbaan are not in the main part original researchers but merely parrot fashioned transmitters of the claims of Zubair Ali, Badi al-Sindi and others from the Indian subcontinent.

If one was to use a fine comb to trawl through the above named treatise, one can for sure spot not only deficient claims but obvious lies, errors and unscholarly conclusions. This writer hopes to show this in a later reply if Allah ta'ala wills.

For now, let us just reply briefly to the introductory claims of Zubair Ali Za'i. He said²⁸:

“Generally, according to the scholars of hadeeth, the narrations which are put forth by the Deobandi's, Bareilwi's and other branches of the Hanafi's, according to the scholars of Hadeeth are all weak and rejected. One such narration possibly the one most frequently used, is a report in Sunan Abee Dawood (p. 756). This narration includes ‘Abdur-Rahmaan ibn Ishaq al-Koofee, who is unanimously known amongst the scholars to be weak.’”

The above claim was made by Zubair Ali on the premise of what narrations he came across on the placing of the hands below the navel. In the treatise by his Shaykh, Badiud-Din, they didn't know of the narration I presented from the Tamheed of Ibn Abd al-Barr or the **supporting narration from Anas ibn Malik (ra) as in al-Khilafiyyat of al-Bayhaqi**. I had previously said in my article on the Contentions

²⁸ P. 4 of the printed tract

surrounding Wa'il ibn Hujr's narration with the ziyada "under the navel", the following point already:

To mention another example of a narration not mentioned by most Hanafi/Hanbali Ulama:

Looking at most of the printed editions of the Tamheed of Ibn Abdal Barr al-Maliki, one may see a narration from al-Athram --- Abul Walid al-Tayalisi --- Hammad ibn Salama --- Asim al-Jahdari --- Uqba ibn Suhban – who heard Imam Ali (ra) mention under the tafsir of Fasalli li-rabbika wanhar – that the hands should be placed beneath the navel.²⁹ The narration in Arabic:

ذكر الأثرم قال حدثنا أبو الوليد الطيالسي قال حدثنا حماد بن سلمة عن عاصم الجحدري عن عقبة بن صهبان سمع عليا يقول في قول الله عز وجل < فصل لربك وانحر > قال وضع اليمنى على اليسرى تحت السرة

This sanad is at least Jayyid³⁰ and it is a very good support to the weaker Athar of Imam Ali (ra) as in Sunan Abu Dawud and elsewhere via the route of Abdar

²⁹ In one manuscript of al-Tamheed it has the ending as "al-Thunduwa" (male breast) rather than "al-Surra" (the navel) which is most likely to be as Tas-hif of a scribe, since there is a very similar narration in al-Bayhaqi's al-Khilafiyat that I have in manuscript format mentioning "on the navel" as reported with al-Bayhaqi's sanad back to Uqba ibn Suhban from Imam Ali (ra)

³⁰ As indicated by the late Shaykh Hamid Ibrahim Ahmed of Egypt and Muhammad Hussain al-Uqbi in their editing to *al-Muhadhdhab fi Ikhtisar al-Sunan al-Kabir* by al-Dhahabi, 2/13, fn, 2)

Rahman ibn Ishaq al-Kufi. This narration does not seem to have been mentioned by a single Hanafi or those from other Madhhabs in their tahqiq to where the hands should be placed. Are we to suggest that this is also a narration interpolated into some manuscripts of al-Tamheed,³¹ or is it not fairer to suggest that many of the Huffaz didn't come across it to mention it in their works?!

Similarly, I have a manuscript³² of al-Khilafiyyat of al-Bayhaqi mentioning a similar narration back to Uqba ibn Suhban from Imam Ali (ra) but mentioning "on the navel", though its sanad is weak. On the same page of al-Khilafiyyat there is a narration from Anas (ra) mentioning placing under the navel, though once again the chain is weak due to the presence of Sa'eed ibn Zarbi. Both of these narrations can also be seen in the Mukhtasar edition of al-Khilafiyyat by Ahmed ibn Farah al-Lakhmi al-Ishbili al-Shafi'i (d. 699 AH) which is in print. These two latter narrations were missed by most of the Hanafi Ulama after al-Bayhaqi and I have never seen any Hanafi or Hanbali mention them to date from al-Khilafiyyat.

Zubair Ali's claim that the narrator known as Abdar Rahman in the sanad back to Ali (ra) as in Sunan Abi Dawud and elsewhere is:

"unanimously known amongst the scholars to be weak"

House of Verification

³¹ This is what I had said back in 2007 and further progressive research has lead one to add far more information that is in my larger work on this issue of placing the hands in Salah.

³² The Hacı Selim Aga copy found in Istanbul

Is not a novel claim but that mentioned by their Muhaddith al-Asr, Nasir al-Albani (d. 1999) in his *Sifatus Salah* based on the verdict of the Shafi'ite Imam, al-Nawawi (ra). Al-Albani said³³:

Nawawi said in *Majmoo`* (3/313), and also in *Sharh Saheeh Muslim* and elsewhere, "They (the scholars of hadeeth) agree in declaring this hadeeth weak, because it is a narration of `Abd ar-Rahmaan ibn Ishaq al-Waasiti, who is a da'eef (weak) narrator, as agreed upon by the Imaams of Jarh and Ta'deel (Authentication and Disparagement of reporters)."

The claim that Abdar Rahman ibn Ishaq al-Kufi is weak by agreement has been answered by al-Hafiz ibn Hajar al-Asqalani in his *al-Qaul al-Musaddad*,³⁴ which is a reply to Ibn al Jawzi's claim that there exist fabricated narrations in the Musnad of Imam Ibn Hanbal. Ibn Hajar himself considered Abdar Rahman to be da'eef, but he also mentioned those who had accepted some of his narrations as follows in his *al-Qaul al Musaddad*:

الحديث الخامس

قال عبد الله بن أحمد بن حنبل في زوائد المسند ثنا أبو بكر ابن أبي شيبة ثنا أبو معاوية عن عبد الرحمن بن إسحاق عن النعمان ابن سعد عن علي قال قال رسول الله صلى الله عليه وسلم إن في الجنة لسوقا ما فيها بيع ولا شراء إلا الصور من النساء والرجال إذا انتهى الرجل صورة دخل فيها وإن فيها لمجعا للحوار العين يرفعن أصواتها لم ير الخلائق مثلها يقلن نحن الخالدات فلا نبید ونحن الراضيات فلا نسخط ونحن الناعمات فلا نبأس أبدا طوبى لمن كان

³³ See here: <http://www.qss.org/articles/salah/17.4.html>

³⁴ See p. 35 of the originally printed Hyderabad edition

لنا وكنا له أورده ابن الجوزي في الموضوعات من طريق المسند أيضا وقال هذا حديث لا يصح والمتهم به عبد الرحمن ابن إسحاق وهو أبو شيبه الواسطي قال أحمد ليس بشيء منكر الحديث وقال يحيى متروك انتهى

قلت قد أخرجه من طريقه الترمذي وقال غريب وحسن له غيره مع قوله إنه تكلم فيه من قبل حفظ وصح

الحاكم من طريقه حديثا غير هذا وأخرج له ابن خزيمة في الصيام من صحيحه آخر لكن قال في القلب من

عبد الرحمن شيء انتهى وله شاهد من حديث جابر أخرجه الطبراني في الأوسط فيما رأيته في كتاب الترغيب

والترهيب للمنزدي رحمه الله ولفظه إن في الجنة لسوقا ما يباع فيها ولا يشتري ليس فيها إلا الصور فمن أحب صورة

من رجل أو امرأة دخل فيها لم أقف على إسناده في الأوسط ثم وقفت عليه في ترجمة محمد بن عبد الله بن مطير وفي

إسناده جابر بن يزيد الجعفي وهو ضعيف ولفظه خرج علينا رسول الله صلى الله عليه وسلم ونحن مجتمعون فقال يا

معشر المسلمين إن في الجنة لسوقا ما يباع فيها ولا يشتري إلا الصور فمن أحب صورة من رجل أو امرأة دخل فيها

وأخرجه أبو نعيم في صفة الجنة عن الطبراني والمستغرب منه قوله دخل فيها والذين يظهر لي أن المراد به أن صورته

تتغير فتصير شبيهه بتلك الصورة لا أنه دخل فيها حقيقة أو المراد بالصورة الشكل والهيئة والبزة وأصل ذكر السوق

في الجنة من غير تعرض لذكر الصور في الصحيح مسلم من حديث أنس وفي الترمذي وابن ماجه من حديث هريرة

والله أعلم

From the above one may decipher that Ibn Hajar knew that al-Tirmidhi had declared Abdar Rahman's narrations to be Hasan, though al-Tirmidhi also knew of the disparagement against him, and that al-Hakim has declared a narration via Abdar

Rahman to be Sahih, while Ibn Khuzayma before him also narrated a Hadith via him though he questioned the veracity of Abdar Rahman. The above quotation from Ibn Hajar was also mentioned with approval by al-Suyuti (d. 911 AH) in his *La'ali al Masnu'a*³⁵ which also has replies to Ibn al Jawzi.³⁶

³⁵ See vol. 2/section on Kitab al-Ba'ath

³⁶ Note also, that this point from Imam ibn Hajar al-Asqalani and an answer to Imam al-Nawawi's claim of the alleged weakness of Abdar Rahman ibn Ishaq al-Kufi was quoted earlier on from Riyadh al-Haq's book "The Salah of the Believer", when it was mentioned:

Riyadh al-Haq mentioned in his above named work (pp. 85-6):

"Some authors, quoting Imam Nawawi, have questioned the reliability of Abdur Rahmaan bin Ishaq, one of the narrators of the above two hadeeth. Imam Nawawi's assertion is that Abdur Rahmaan bin Ishaq is unanimously considered weak by the scholars of Jarh and T'adeel, (endorsement and disparagement of narrators). However, not all scholars agree and thus, commenting on this statement on this sweeping claim of Imam Nawawi, the author of Bughyah al Almaee says,

'This is tahawwur (hastiness in decision) on the part of Nawawi as is often the case with him in such instances. Otherwise, Hafidh ibn Hajar says in al Qawl al Musaddad (266):

'Tirmidhi has declared his (Abdul Rahman bin Ishaq's) hadeeth to be hasan (267) (despite saying that the scholars has questioned his authenticity on account of his memory), and Hakim has classified a hadeeth transmitted through him to be saheeh. Ibn Khuzaimah has also narrated a hadeeth through him in his Saheeh although he has added that there is something in one's heart regarding Abdul Rahman. (268)

Muhaddith Dhafar Ahmad Uthmani says in his I'lla al Sunan, 'No one has ever accused Abdul Rahman of lying, therefore he falls into the same category as Ibn Abi Layla, Ibn Lahi'ah and others. It is recorded in Tahdheeb al Tahdheeb that Bazzar said, 'His Hadeeth is not equivalent to the hadeeth of a hafidh.' Ijli says, 'He is weak but acceptable in hadeeth; his hadeeth can be recorded.' These endorsements show that the hadeeth may be elevated to the rank of hasan. (269)

Shaikh ul Hadeeth Moulana Muhammad Zakariyya confirms that they are hasan in his Awjaz al Masalik saying that the author of Jam' al Fawa'id has quoted the hadeeth, ascribing it to

On top of this, Ibn Hajar and most of the Muhaddithin missed the fact that al-Bazzar in his Musnad had declared Abdar Rahman ibn Ishaq to be Salih al-Hadith (Good/passable in Hadith) as follows in his Musnad:

وما روى النعمان بن سعد بن علي

696. حَدَّثَنَا أَبُو كَامِلٍ ، قَالَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ ، قَالَ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ ، عَنْ
التُّعْمَانِ بْنِ سَعْدٍ ، عَنْ عَلِيٍّ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : اللَّهُمَّ بَارِكْ لَأُمِّي فِي بُكُورِهَا.

Razeen, and not commented on its rank. He mentions that any hadeeth which he quotes in his book and then does not comment on its rank, will either be saheeh or hasan. (270)

It should also be remembered that even though Imam Nawawi's assertion that 'Abdul Rahman is unanimously considered to be dhaeef' is incorrect (as clearly explained above) the Hanafi scholars do not reply entirely upon this hadeeth³⁶ but argue that it is supported by the other narrations of the same meaning which lend it strength and authenticity."

Footnotes:

No. 266 – al Qawl al Musaddad p. 35

No. 267 - Tirmidhi has in fact declared at least four hadeeth to be hasan all of which contain Abdul Rahman bin Ishaq al Kufi. Hadeeth numbers: 741, 2052, 3462, and 3563

No. 268 - Bughyah al Almaee fi Takhreej al Zailae 1/314

No. 269 – I'lla al Sunan 2/193

No. 270 - Awjaz al Masalik 3/172

وَهَذَا الْحَدِيثُ لَا نَعْلَمُهُ يُرَوَّى عَنْ عَلِيٍّ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ هَذَا الْوَجْهِ هَذَا الْإِسْنَادِ ،
وَالنُّعْمَانُ بْنُ سَعْدٍ لَا نَعْلَمُ أَحَدًا أَسْنَدَ عَنْهُ ، إِلَّا ابْنُ إِسْحَاقَ هَذَا وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ أَبُو شَيْبَةَ ،
وَهُوَ وَاسِطِي حَدَّثَ عَنْهُ عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ ، وَمُحَمَّدُ بْنُ فَضِيلٍ ، وَأَبُو مُعَاوِيَةَ ، وَالْقَاسِمُ بْنُ مَالِكٍ الْمُرِّيُّ ،
وَمَرْوَانُ بْنُ مُعَاوِيَةَ **صَالِحُ الْحَدِيثِ**.

On top of this it is also worth noting that the Hanbali Muhaddith, known as Diya al-Maqdisi (d. 643 AH) has compiled a work known as *al-Mukhtara* on the premise that he would compile narrations meeting either the criteria of Bukhari or Muslim though they did not include it in their two Sahih's. This work is regarded to be higher in rank than the Mustadrak of al-Hakim which claimed to have utilised a similar standard. I have mentioned in my earlier article on the Contentions regarding Wa'il ibn Hujr's narration with the ziyada the following point:

The Hanbali, Diya al-Maqdisi (d. 643 AH) mentioned the Hulb narration in his al-Sunan wal Ahkam (2/35) but didn't consider it sound enough to incorporate in his al-Mukhtara. Rather, Diya al-Maqdisi incorporated the athar of Imam Ali (ra) mentioning under the navel into the Mukhtara; thus considering it to be authentic despite mentioning those who weakened the sub narrator in the sanad back to Ali (ra) known as Abdar Rahman ibn Ishaq al-Kufi in his al-Sunan wal Ahkam (2/36, no. 1286)

These are the two variants he mentioned via Abdar Rahman ibn Ishaq in his al-Mukhtara:

771 أخبرنا المبارك بن أبي المعالي ببغداد أن هبة الله أخبرهم قراءة عليه أنا الحسن بن علي أنا أحمد بن جعفر ثنا عبدالله بن أحمد ثنا محمد بن سليمان الأسدي لوين ثنا يحيى بن أبي زائدة ثنا **عبدالرحمن بن إسحاق** عن زياد بن زيد السوائي عن أبي جحيفة عن علي قال **إن من السنة في الصلاة وضع الأكف على الأكف تحت السرة** ورواه أبو معاوية عن عبدالرحمن إلا أنه قال زياد بن زياد

772 أخبرنا المؤيد بن عبدالرحيم بن الأخوة وعائشة بنت معمر بن عبدالواحد بن الفاخر أن سعيد بن أبي الرجاء الصيرفي أخبرهم قراءة عليه أنا أحمد بن محمد بن أحمد بن النعمان أنا محمد بن إبراهيم بن علي بن المقرئ أنا إسحاق بن أحمد بن نافع الخزاعي أنا ابن أبي عمر هو محمد بن يحيى العدني ثنا أبو معاوية ثنا **عبدالرحمن بن إسحاق** عن زياد بن زياد السوائي عن أبي جحيفة عن علي رضي الله عنه قال **إن من السنة في الصلاة المكتوبة وضع الأيدي على الأيدي تحت السرة**

The later Hanbali, Ibn al-Qayyim al-Jawziyya in his *Bada'i al-Fawa'id* (2/68-69)³⁷ also declared the narration from Ali (ra) for placing the hands beneath the navel to be Sahih as Dr GF Haddad had also mentioned. Quote:

واختلف في موضع الوضع فعنه فوق السرة وعنه تحتها وعنه أبو طالب : **سألت أحمد** أين يضع يده إذا كان يصلي . قال : على السرة أو أسفل ، وكل ذلك واسع عنده إن وضع فوق السرة أو عليها أو تحتها . **علي رضي الله عنه من السنة في الصلاة وضع الأكف على الأكف تحت السرة** . عمرو بن مالك ، عن أبي الجوزاء ، عن ابن عباس مثل تفسير علي إلا أنه غير صحيح . **والصحيح حديث علي** . قال في رواية المزني أسفل السرة بقليل ويكره أن

³⁷ See later for the translation of what is in *Bada'i al-Fawa'id*

يجعلهما على الصدر ، وذلك لما روي عن النبي صلى الله عليه وسلم أنه نهي عن التكفير وهو وضع اليد على الصدر . مؤمل عن سفيان ، عن عاصم بن كليب ، عن أبيه ، عن وائل أن النبي صلى الله عليه وسلم وضع يده على صدره فقد روى هذا الحديث عبد الله بن الوليد عن سفيان لم يذكر ذلك

There are a number of other non Hanafi Ulama who have indicated that Abdar Rahman's narration going back to Ali (radiallahu anhu) is either Hasan or Sahih, and this may be mentioned on another occasion if Allah wills.

The above quotes are sufficient to refute the claim that there is agreement that Abdar Rahman ibn Ishaq is weak in Hadith on all occasions. On the contrary, whoever investigates the narration he transmitted going back to Ali (ra) painstakingly for placing the hands beneath the navel as in Sunan Abi Dawud and elsewhere will not fail to see that there are a few notable Ulama who declared this narration to be Hasan or Sahih, though some others declared it weak.” End of quote

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SCHOLARS WHO AUTHENTICATED THE ATHAR (REPORT) OF ALI (ra) OR ABU HURAYRA (ra) FOR PLACING THE HANDS BENEATH THE NAVEL IN SALAH

In the above discussion it was already mentioned that the following scholars considered the narration from Ali (ra) to be authentic in some respect:

- 1) **Diya al-Maqdisi al-Hanbali** (d. 643 AH) in his *al-Mukhtara* (no. 771 and 772) considered it to be Sahih
- 2) **Ibn Qayyim al-Jawziyya** (d. 751 AH) in his *Bada'i al-Fawa'id* (2/68-9) considered it to be Sahih. See later for the full quote from the named work.
- 3) **Muhammad ibn Sulayman al-Rawdani** (d. 1094 AH) in his *Jam' al-Fawa'id min Jami al-usul wa majma al-zawa'id* (1/226, no. 1364) has recorded the narration from Ali (ra) by ascribing it to the hadith collection of Imam Razin ibn Muawiyya, and not commented on its rank. He has stated in the introduction (p. 10) that any hadith which he recorded in his book and remained silent over will either be Sahih or a Hasan (good) hadith.

Additionally, the following scholars authenticated it in some way:

4) **Ibn Hazm al-Zahiri** (d. 456 AH) mentioned the narration from Abu Hurayra and one from Anas (ra) for placing the hands under the navel in Salah in his *al-Muhalla* (4/113, under no. 448). The narration from Abu Hurayra is only known to us via the route of Abdar Rahman ibn Ishaq al-Kufi (see Sunan Abi Dawud). These two narrations are sound to Ibn Hazm based on the criterion he mentioned in his introduction to the *Muhalla*. For this reason some of the Hanafi scholars like Badrud-Din al-Ayni (d. 855 AH) in his *Umdatul Qari* (5/279) and Ibn al-Turkmani (d. 745 AH) in his *al-Jawhar al-Naqi* (2/31-2, printed beneath al-Sunan al-Kubra of al-Bayhaqi, as published by Da'iratul Ma'arif, Hyderabad, India) have mentioned the narration from Anas (ra) as recorded by Ibn Hazm in a suspended (mu'allaq) form as a proof for the Hanafi position of placing the hands under the navel in Salah.

5) **Al-Hafiz Abul Faraj Ibn al-Jawzi** (d. 597 AH) authenticated it in one place and weakened it in his book called *al-Tahqiq*. **Ibn Muflih al-Hanbali** (d. 884 AH) mentioned in his *al-Mubdi fi-Sharh al-Muqni* (1/381, Darul Kutub al-Ilmiyya edn):

“[And both of them (the hands) are placed under his navel]: From the most well-known (ash-harr) of narrations, and it has been authenticated by **Ibn al-Jawzi** and other than him, from the saying of Ali (ra): ‘From the Sunna is to place the right (hand) on the left below the navel’, it has been related by Ahmed and Abu Dawud, but he mentioned in “*al-Tahqiq*” that it is not Sahih...”

In *al-Tahqiq fi ahadith al-khilaf* (1/339) by Ibn al-Jawzi he did weaken this narration from Ali (ra), but nevertheless the final verdict of ibn al-

Jawzi is likely to be his acceptance of this narration as being a type of authentic narration since he advocated the placing of the hands beneath the navel in his *Ahkam al-Nisa* (p. 18). In the latter work he did not mention the placing of the hands on the chest at all which is an indication of his not accepting the narration from Hulb³⁸ (ra) as he mentioned it in *al-Tahqiq* (1/338), and in his *Jami al-Masanid* (no. 6668) as recorded from the Musnad of Ahmed ibn Hanbal.

Note also, that the said Imam ibn al-Jawzi had a son by the name of [Muhyud-Din Yusuf ibn Abdar Rahman al-Jawzi](#) (580- 656 AH), and he is the author of a work known as *al-Mudh-hab al-Ahmed fi Madhhab al-Imam Ahmed*. In the latter work (p. 20), Yusuf the son of Abdar Rahman ibn al-Jawzi has also mentioned that the hands should be placed under the navel in line with the most well-known Hanbali position. This would indicate that both father and son must have accepted the narration from Ali (ra) to be a Hujja (proof) for placing the hands under the navel as their final stances on this matter.

- 6) This narration from Ali (ra) is also found in al-Daraqutni's Sunan via routes containing Abdar Rahman ibn Ishaq al-Kufi, and a Muhaddith by the name of [al-Hafiz Abu Muhammad Abdullah ibn Yahya al-Ghassani al-Jaza'iri](#) (d. 682 AH) has done a takhrij of all the weak narrations in the Sunan of Daraqutni, under the title: *Kitab Takhrij al-Ahadith ad-Di'af min Sunan al-Daraqutni*.³⁹ Al-Ghassani himself mentioned the weakness of Abdar Rahman in the same work (no. 197 and 468) but he did not grade the narrations going via Abdar Rahman

³⁸ Which mentioned placing the hands on the chest as found in Musnad Ahmed

³⁹ Published by Dar al-Kutub al-Ilmiyya, ed. Kamal Yusuf al-Houth, 1st edn, 1990)

Ibn Ishaq al-Kufi back to Imam Ali for placing the hands under the navel to be da'eef (weak); hence this narration from Ali (ra) was no less than Hasan to him otherwise he would have listed them as being da'eef (weak) in the said work.

- 7) Muwafaqud-Din Ibn Qudama al-Maqdisi al-Hanbali (d. 620 AH) in his *Umdatul fiqh* mentioned that the hands are placed under the navel in Salah as follows:

ويجعلهما تحت سرتة

“And then, put them underneath his navel.”⁴⁰

Ibn Qudama mentioned that he based his judgements only on what he deemed as authentic (Sahih) narrations. This is what he said in the introduction to his *Umdatul Fiqh* (pp. 17-18):

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⁴⁰ See p. 149 of the English translation with commentary by Dr. Hatem al-Haj, published with the title: *The Fiqh of Worship commentary on ibn Qudamah's Umdat al Fiqh*, International University in Latin America, 1st edn, 2007CE

Fiqh of Worship (I)

أما بعد، فهذا كتاب في الفقه اختصرته حسب الإمكان، واقتصرت فيه على قول واحد ليكون عمدة لقارئة، فلا يلتبس الصواب عليه باختلاف الوجوه والروايات.

To proceed: This is a book on Jurisprudence. I summarized it as much as possible. I limited myself in it to one opinion, in order that it becomes a reliable source of information, and so that the right opinion isn't confused because of differences in the opinions narrated by the scholars after Imam Ahmad and those narrated from him directly.

سألني بعض إخواني تلخيصه ليقرب على المتعلمين، ويسهل حفظه على الطالبين، فأجبتهم إلى ذلك معتمداً على الله سبحانه وتعالى في إخلاص القصد لوجهه الكريم، والمعونة على الوصول إلى رضوانه العظيم، وهو حسبنا ونعم الوكيل.

Some of my brothers had asked me to summarize it to make it more accessible to those seeking knowledge, and to make it easy to memorize for the seekers/students of knowledge. So I answered this request, relying on Allah to make my intention sincere and for His Face, and help me upon reaching His great pleasure. He is sufficient for us and the best disposer of affairs.

وأودعته أحاديث صحيحة تبركاً بها، واعتياداً عليها، وجعلتها من الصحاح لأستغني عن نسبتها إليها.

Fiqh of Worship (I)

I included in it authentic narrations for their blessings, and authority. I chose them from the authentic collections in order to not need to reference them.

The only narration that Ibn Qudama mentioned in his *al-Mughni*⁴¹ for placing the hands under the navel was the one from Ali (ra) as reported by Abu Dawud in his Sunan and Ibn Hanbal in his Musnad as transmitted from him by his son, Abdullah. This leads to the conclusion that ibn Qudama considered the narration from Ali (ra) to

⁴¹ See later for the full quote

be Sahih and that is why he only mentioned the placing of the hands under the navel in his *Umdatul Fiqh* as well as in his *al-Muqni fi fiqh al Imam Ahmed ibn Hanbal* (p. 49)

8) **Abdal Haqq al-Ishbili** (510-582 AH) in his *al-Ahkam al-Wusta* (1/369)⁴² has recorded the narration from Ali (ra) as reported by Abu Dawud in his Sunan, and since al-Ishbili remained silent on the status of the narration, then it was deemed authentic to him according to his comment made in the introduction of his work (1/66)

9) **Muhammad Hashim al-Sindi** (d. 1174 AH) in his rebuttal of Muhammad Hayat al-Sindi (d. 1163 AH) known as *Mi'yar al nuqqad fi tamyiz al-maghshush an'il jiyad*⁴³ declared the narration from Ali (ra) to be Hasan li-ghayrihi (good due to supporting narrations).

All of the above names are a testimony to the fact that there has never been an ijma on the weakness on Abdar Rahman ibn Ishaq al-Kufi, and more than half a dozen scholars have authenticated it in some way. Many of the names listed lived before the time of Imam al-Nawawi (d. 676 AH). The inquisitive readers may question why al-Albani and his followers of this age failed to mention the above examples.

The two bloggers mentioned on pp. 6-7 of their article on al-Khiraqi:

⁴² Maktaba al-Rushd edition, Riyadh, 1995 CE, edited by two late “Salafis” – Subhi al-Samarai and Hamdi Abdal Majid al-Salafi

⁴³ See p. 115 of the edition printed with his *Dirham al-Surra fi wad'il yadayn tahta al-Surra* and other works

“The next question we may ask ourselves well if these reports are so weak why did such scholars from amongst the hanaabilah or others for that matter still utilise them as evidence as part of their madhabs. Well the simple answer to this is that this issue has been continually argued and discussed throughout history on why people still utilise evidences that are weak.

This is such a complex issue that books have even been written on it, in recent times the great Saudi and renowned scholar of Usool and Aqeedah Allaamah Shaikh **Muhammad ibn Saaleh al-Uthaimen** Rahimahullaah, authored a book on why scholars differed or why differences of opinion existed and the Shaikhs goes through such pertinent reasons. It is indeed one of those must read books and you will be pleased to know it has been translated into English a number of years ago.

Imaam Shaikh ul-Islam **Ibn Taymiyyah** also wrote a monumental work on the subject of understanding the differences of opinion amongst scholars titled, ‘*Raf al-Malaam Ann Ai’matul A’laam*’ as have other Scholars from the likes of **Shaikh Shaah Waleeullaah Dehlawee** and **Shaikh Muhammad Hayaat Sindhee**.

Some of the reasons they have mentioned are that the scholars are unaware of the other ahadeeth or narrations, another reason is if they were aware they believed their position was stronger, another reason is that they may have been unaware of the authenticities of such reports and or the authenticity of opposing reports and this leads onto another reason and that is that the scholars of fiqh or compilers of such books on fiqh were not strong in the verification and research of ahadeeth but rather their expertise was more focussed on the interpretation, interpolation and elucidation of these sacred texts. The above narration is a prime example of this.”

Reply:

It is clear that they along with others from their creedal school are admirers and promoters of the late Saudi writer, **Muhammad Ibn Salih al-Uthaymin** (d.

2001). In our article entitled: *Reply to Abu Alqama and His nefarious attacks on a narration from Malik al-Dar (pp. 67-8)* the following challenge was put to the followers of Ibn Uthaymin which they have failed to address since June 2006:

“Tell us where the following narration that *ibn al-Qayyim* said was reported by Imam Ahmad and blindly affirmed by *Ibn Uthaymin* is actually found. Ibn Uthaymin claimed in his *Fatawa* (vol. 1, no. 57):

وأما تفسيره بالجلوس فقد نقل ابن القيم في الصواعق 1303/4 عن خارجه بن مصعب في قوله تعالى: (الرحمن على العرش استوى) (1) قوله: "وهل يكون الاستواء إلا الجلوس". ا.هـ. وقد ورد ذكر الجلوس في حديث أخرجه الإمام أحمد عن ابن عباس رضي الله عنهما مرفوعاً. والله أعلم⁴⁴ م

The last point from Ibn Uthaymin that *julus* is found in a narration reported by Imam Ahmed as a Marfu narration from Ibn Abbas (ra) is found in the words of ibn al-Qayyim in his *al-Ijtima al-Juyush al-Islamiyya* (p. 70) as follows:

⁴⁴ See it discussed here –

<http://marifah.net/forums/index.php?s=4cc2b9dee5f26ae55a99c15cfac8bbec&showtopic=5851&#entry24852>

The words of Ibn Uthaymin were translated in the above link as follows:

“With respect to the sitting, Ibn al-Qayyim has reported in As-Sawaa'iq 1303/4 from Kharijah bin Mus'ab with respect to the saying of Allah the Exalted :The ayah: Ar-Rahmanu Alal Arshi Istawa, "How can the ascension be anything other than sitting?" and the mention of sitting has been reported in the Hadeeth from Imam Ahmad from Ibn Abbas, may Allah be pleased with them both, in a Marfu' fashion. And Allah Knows best.”

وفي مسند الإمام أحمد من حديث ابن عباس رضي الله عنهما قصة الشفاعة الحديث بطوله مرفوعا

وفيه فآتي ربي عز وجل فأجده على كرسیه أو سريره جالسا

I ask you to show me where it is in the Musnad of Ahmed if you can. If you can't find it – then where did Ibn Qayyim get it from?! Tell us what is the status of ibn al-Qayyim and ibn Uthaymin for mentioning that Istiwa means Julus?!! Tell us why Ibn al-Qayyim and ibn Uthaymin both quote Kharija ibn Mus'ab as their reference to say that Istiwa is by julus – when Kharija is Matruk to Ibn Hajar and accused of lying also!

Then, if you can't show us that the above narration is not in the Musnad with those specific words and it has been forged – tell us who is worse? Mamduh/Himyari did not forge any narration, unlike ibn al-Qayyim who went further to establish a point of aqeeda that istiwa is Julus – on top of their belief that istiwa is bi-dhatibi and istiqrar!! We do know who the Mushabbihah are and how that comes to be linked with Shirk, rather than Tawhid as you and your ilk shout about so constantly.”

More of Ibn Uthaymin's creedal aberrations:

Ibn Uthaymin believed that Istiwa means Istiqrar (settling) upon the Arsh (Throne). See his website:

http://www.ibnothaimeen.com/all/noor/article_793.shtml

He said in the above link:

ونحن نعلم معنى الاستواء ونؤمن به ونقره وهو أنه سبحانه وتعالى علا عرشه واستوى عليه علواً **واستقراراً** يليق به

سبحانه وتعالى ولكننا لا نعلم كيفية هذا الاستواء

Translation of the above:⁴⁵

"We know the meaning of istawa and we believe it and accept/approve it and He subhanahu wa ta'ala is upon His arsh and His Istiwa thereupon is of aboveness and **settledness (istiqrar)** Glorified and Exalted be He. We don't know the modality of this al-istawa."

More examples are in a forthcoming article showing the blunders of ibn Uthaymin in creed. The problem for the likes of these bloggers from Birmingham is to explain to us the above points emanating from their Imam, ibn Uthaymin using just the Qur'an and authentic Sunna.⁴⁶

They also mentioned the name of Ibn Taymiyya (d. 728 AH) above and it is pertinent to show what he had to say specifically on this matter of where the hands should be placed according to his readings from earlier Hanbali sources. Before mentioning this from Ibn Taymiyya, they also named Shah Waliullah (d. 1176 AH) and Muhammad Hayat al-Sindi (d. 1163 AH) as some sort of authorities for their claims. It is strange that they would refer to these scholars for their own ends and not inform the readers of the Sufi and Ashari

⁴⁵ As provided here - <http://marifah.net/forums/index.php?showtopic=5851&#entry24859>

⁴⁶ They may also take a look at the following Urdu work that examines their creedal understanding to do with the Sifat of Allah: [Sifaat e Mutashabihaat aur Salafi Aqaid](#) By Shaykh Abdul Wahid

leaning backgrounds of the 2 named Indian subcontinent scholars from the 18th century!

It is known that these bloggers and their ilk are vehemently anti-Taqlid of the Sunni Madhhabs, anti-Sufi and anti-Ashari/Maturidi, but when it suits their agenda they are willing to turn away from this and even work alongside dubious denigrators who also claim to be Sufi in practice, like the curiously crass individual known for being an internet troll for his frivolous shenanigans and open enmity to us, namely, **Abu Turab Ali Rida**.⁴⁷ The latter also uses the following Sufi affiliations at the end of his name: Qadri Mujaddidi (Silsila Aliyyah Imamiyyah), and claims to be Hanafi and Athari! This person is also one who plagiarised two paragraphs from another “Salafi” and passed them off as his own words as shown in our work: [*The Blazing Star in defence of a narration from Malik al-Dar.*](#)

Shah Waliullah was a Hanafi, Ashari and Sufi. Here is positive proof for that:

Quote from the following linked article:

[Shah Waliullah Ijazah: Hanafi, Ashari, Sufi](#)

“Then Shah Waliullah (Allah have mercy on him) wrote on it in his handwriting in Arabic his chain of transmission to Imam al-Bukhari (Allah have mercy on him). It is known from this writing the books they would read with him, and this is the actual text:

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⁴⁷ See some articles regarding him here:

<http://www.darultahqiq.com/the-case-of-the-curious-qadri-and-the-aynayn-issue-2/>

<http://www.darultahqiq.com/alusi-misquoting-imam-al-munawi-on-ibn-taymiyya%e2%80%8f/>

<http://www.darultahqiq.com/imam-al-qurtubi-and-the-claims-of-a-pseudo-athari/>

“To proceed, our brother in Allah (عز و جل) the pious and righteous, Sheikh Muhammad the son of Sheikh Pir Muhammad, the son of Sheikh Abul Fath, al-Umari by way of lineage, al-Bilgrami by origin, al-Ilahabadi by birth and upbringing, read to me all of al-Jami al-Sahih al-Musnad authored by the Imam, the proof, the commander of the Faithful in hadith, Abu Abdullah Muhammad bin Ismaeel al-Bukhari. He heard it from from me with the reading of Khwaja Muhammad Amin, he also read to me portions from all of the six books, and from the Muwatta Imam Malik bin Anas, the Musnad of al-Hafidh Abu Muhammad Abdullah bin Abd al-Rahman al-Darimi and the Mishkat al-Masabih.

I have given him permission to narrate from me all of these books, and likewise I have given him permission to narrate from me all that he correctly transmits from my narrations, with the condition of narrating which is relied upon according people of this science. And we were narrated (akhbarana) the whole of Sahih al-Bukhari by our Sheikh Abu al-Tahir Muhammad bin Ibrahim al-Kurdi al-Madani...”.

He then finally said:

“And he wrote it with his hand, the one needy of the mercy of Allah the Generous and Most Loving, [Waliullah Ahmad bin Abd al-Rahim bin Wajih al-Din bin Muadham bin Mansur bin Ahmad bin Mahmud](#), Allah forgive him and them, and join him and them with their righteous ancestors. Al-Umari by way of lineage, al-Dehlawi by way of homeplace, [al-Ashari in aqida, al-Sufi in Tariqah, al-Hanafi by way of practice](#), al-Hanafi and al-Shafi in terms of teaching. The servant of Tafsir, Hadith, Fiqh, Arabic, [Kalam](#), and he has in all of these works. And all praise due to Allah in the beginning and end, outwardly and inwardly, the possessor of Majesty and Generosity.

And this was on Tuesday, the 23rd of Shawwal in the year 1159 Hijri.”

See also the following for his links to the Sufi tariqas:

[Shah Waliullah And His Link To The Ba-Alawi's](#)

[Shah Waliullah al-Dehlawi's Chain For The Shadhili Tariqah](#)

See also the following for further proof of his Asharite link:

[Shah Waliullah - transmitter of an Ashari Musalsal chain with Al-Hafiz Ibn Hajar al-Asqalani in it](#)

Also his link to Imam Abu Hanifa:

[Shah Waliullah al-Dehlawi's Chain For Hanafi Fiqh](#)

The two bloggers also referred their readers to [Shaykh Muhammad Hayat al-Sindi \(d. 1163 AH\)](#). He too has been linked to the Naqshabandi Sufi tariqa and said to have been an Ash'ari in creed. He belonged to the Hanafi School but took up some positions which are not the dependable stance of the Hanafi School, like his view that the hands are to be placed on the chest in Salah. He was responded to by Shaykh Muhammad Hashim al-Sindi (d. 1174 AH) in some 3 works⁴⁸ and by Shaykh Muhammad Qa'im al-Sindi (d. 1157 AH) in his *Fawz al-Kiram bima Thabt fi wad'il yadayn tahtas surra aw fawqaha tahtal sadr an al shafi'i al muzallil bil ghamam*.

The reader may observe the following quote for Hayat a-Sindi's works linked to Tasawwuf (Sufi path):

[Sharh al-Hikam of Shaykh Muhammad Hayat al-Sindi](#) and the full work is available here:

[Sharh on the Hikam of Ibn Ata'illa the Shadhili Sufi](#)

⁴⁸ See it here - <http://www.darultahqiq.com/dirham-al-surra-fi-wad-al-yadayn-tahta-al-surra/>

IBN TAYMIYYA (d. 728 AH) ON WHERE THE HANDS SHOULD BE PLACED IN SALAH

The bloggers referred the readers to Ibn Taymiyya but failed to mention his actual stance on the matter at hand. Thankfully, his view has been published a few years back in his Sharh on Umdatul fiqh⁴⁹ of Ibn Qudama al-Maqdisi (d. 620 AH). The relevant section has also been translated in the following link:

[Placing The Hands In The Prayer: Ibn Taymiyyah](#)

Quote from p. 67 of the named work from the last link:

“And he places them both **below his navel, or below his chest** without either of them being disliked.

The first [placing the hands below the navel] is superior in one of the narrations from him [Imam Ahmad], which was chosen by al-Khiraqi, al-Qadi and others. It is reported by Ahmad, Abu Dawud and al-Darqutni from Abu Juhaifah that he said: **Ali (Allah be pleased with him) said, “From the sunnah is the placing of the hand upon the other hand below the navel”.** And this [placing right hand over the left] is mentioned from the hadith of Ibn Masud from the Prophet (Allah bless him and give him peace), and was relied upon by Imam Ahmad.

And Ibn Battah relates from **Abu Hurayrah (Allah be pleased with him)** that he said, **“From the sunnah is that he place his right hand in the prayer below the navel”.** And a companion if he says ‘sunnah’ it is applied to the sunnah of the Prophet (Allah bless him and give him peace).

⁴⁹ Published under the title - *Kitab Sifatus Salah min Sharh al-Umda lil Imam Mawafaquddin ibn Qudama*, edited by Abdal Aziz al-Mashayqah, Dar al-Asima, 1st edn, 2008 CE, Riyadh

And because this is far from the placing of hands upon the chest [takfir] which is disliked.

And in the other (narration) below the chest is superior which was chosen by a group of our companions due to that which is related by Jarir al-Dabbi who said, "I saw Ali grasping his left with his right on his wrist above his navel", it was reported by Abu Dawud. And Qubaysah⁵⁰ bin Hulb relates from his father that he said: "I saw the Prophet (Allah bless him and give him peace) placing these on his chest."⁵¹ And Yahys⁵² bin Saeed placed his "Right hand over the left above the joint" reported by Ahmad.

The third narration: They are both equal, it was chosen by Ibn Abi Musa and others due to the conflicting narrations in regards to it.

As for placing them both on the chest it is disliked, as was stated. Abi Ayub reports from Abi Mashar⁵³ that he said, "It is disliked to make takfir in the prayer" and he said, "Takfir is to place the right hand upon the chest in the prayer"..."⁵⁴

It is thus patently clear that Ibn Taymiyya had no problem with the hands being placed under the navel or above it, but he clearly mentioned that it is disliked to place them literally on the chest area, which is also known as

⁵⁰ This should be Qabisa

⁵¹ Note how Ibn Taymiyya interpreted this narration attributed to the Musnad of Imam Ahmed to mean above the navel but below the chest

⁵² This is a typographical error and it should be Yahya

⁵³ This should be Ma'shar

⁵⁴ One of the meanings of al-Takfir was given as the placing of the hands on the chest by Ibn Manzur (d. 711 AH) in his famous Arabic language dictionary known as *Lisan al Arab* (6/3720, Dar al-Ma'arif edn) as well as by Ibn al-Athir (d. 606 AH) in his *al-Nihaya fi-Gharib al-Hadith wal athar* (4/100)

takfir. This is a clear proof that Ibn Taymiyya took the chest to be the area below the neck and not inclusive of the area just above the navel as the bloggers suggested with no clear cut hadith based evidence! Indeed, this all emanates from Imam Ahmed ibn Hanbal as will be shown below with clear and verifiable quotes.

The two bloggers then stated on pp. 7-8:

“It must also be noted here and we find this extremely interesting and that is it is often said and re-iterated and this article that was shared with us is a pertinent example that the 2 opinions from Imaam Ahmad are below the navel or above the navel and this is what Shaikh Noor ud deen has mentioned in ‘*al-Waadhih Fee Sharh Mukhtasar al-Khiraqee*’ baring in mind this was at least as early as the 7th century of Islaam.

Unfortunately there are those who are from amongst us, who for some strange and odd reason lack the vision and insight into such issues and say, “well only the words above the navel has been mentioned from Imaam Ahmad as his opinion and therefore this does not mean on the chest so why do the Salafis and the Ahlul Hadeeth say Imaam Ahmads opinion was to place the hands on the chest.” This is a very common point made by such “madhabees” they also say in a different way above the navel does not mean on the chest.

In answer to this weak point Imaams Ahmad position was to place the hands on the chest because the evidence used for placing the hands above the navel is the hadeeth of Wail ibn Hujr (RadhiAllaahu Anhu) which mentions on the chest. So this shows every time the wording above the navel is cited as Imaam Ahmads position, it should by default denote on the chest as this was the understanding of the explainer of *Mukhtasar al-Khiraqee* ie Shaikh Noor ud deen as he used the hadeeth of placing the hands on the chest.

Furthermore according to some opinions anything above the navel means the chest and this is well known according to the usoollee scholars and the linguists. So the defining line and distinguishing sign is the belly button ie the navel, below or above it and in this way the navel becomes the line of demarcation.

It is most pertinent and extremely interesting to note a cunning and deceptive ploy by our madhabee brethren in that they have now shifted their arguments and therefore now say placing the hands below the navel and also above the navel are both valid and correct opinions. They also say placing the hands them on the chest is something alien and an odd opinion. Similarly it also opposes the position of the majority of the people of knowledge.

Previously they were (ie the Madhabees) vehemently opposed to anything above or on the navel and in recent times **our beloved hanafee brethren** have changed and refined their position after realising the strength and authenticity of the evidences presented and have now formulated a new argument that below the navel is good, above the navel is good and acceptable but just not on the chest.

This ploy according to them has been adopted in order to include the 2 varying opinions of the Hanbalee madhab according to their understanding that above the navel does not mean on the chest thereby increasing their numbers from just the hanafee madhab to now include the hanbalee madhab and to say to the Salafis and Ahlul Hadeeth that you guys now even oppose the hanaabilah, yet this is nothing but just distancing themselves from the truth and overlooking the divine sacred texts.

A clear rebuking of this point is that numerous scholars and researchers from amongst the madhab of the hanabilah have done 1 of 2 things, the first is that they have adopted the opinion of the madhab which suggests **according to their understanding of the hanbalee madhab that above the navel means the chest and therefore place their hands on their chests.**

Secondly they may have simply adopted the stronger opinion based on the way of the Madhab of Ahlul Hadeeth that the ahadeeth mentioning the placing of the hands on the chest to be stronger and more authentic than the ahadeeth which mention the position of below the navel. **There are numerous scholars from amongst the hanabilah who left and abandoned the position of their madhab in this issue and adopted the position of on the chest** and there so many it seems daunting to mention them.”

Reply:

Indeed, Allah's aid is sought. There are a number of claims made by the bloggers above that have been highlighted in colour as they contain mere supposition and no real substance! This will become crystal clear when presenting the true stance emanating from the Imam of the Hanbali Madhhab, Abu Abdillah Ahmed ibn Hanbal (d. 241 AH).

Firstly, they provided no evidence directly from the proven words of Imam Ahmed ibn Hanbal that he allowed placing the hands upon the chest, and by chest we mean literally below the neck region where the heart is located and above the diaphragm region. Secondly, they have attempted to take a swipe at the followers of the Madhhabs who have been the majority of scholars, especially after the Salaf, and most of the great scholars of hadith post-Salaf have been adherents of the famous Sunni Madhhabs, and that includes those they have named in their article, like Ibn Taymiyya⁵⁵ (despite his aberrant positions contradicting his school), Shah Waliullah, Muhammad Hayat al-Sindi and so on.

They have failed to name the so called numerous scholars from the Hanbali school who apparently favoured the position of placing the hands upon the chest in Salah! They selectively cherry picked a few insignificant examples that do not serve their own purpose or prove it to be the Sunna. Even their

⁵⁵ These bloggers may contend if he was a member of the Hanbali School or not alongside his disciple Ibn Qayyim al-Jawziyya, but it is sufficient to note that the well-known Hanbali biographer, Ibn Rajab al-Hanbali (d. 795 AH) has listed both of them as Hanbalis in his *al-Dhayl ala Tabaqat al-Hanabila* (4/320, no. 495 for the biography of Ibn Taymiyya and 4/368, no. 551 for the biography of ibn Qayyim al-Jawziyya, Darul Kutub al-Ilmiyya edition). If such disputants hold they are not some type of Hanbali in fiqh at least, then they are in need of proof from the famous biographers close to the days of ibn Taymiyya and his disciple to deny this point. Note also that Ibn Rajab was a direct pupil of ibn Qayyim's also as he mentioned in the reference provided.

own Imam Ibn Taymiyya is an evidence against them. For he has been quoted stating only 2 justifiably accepted Hanbali positions as quoted from him above. To reiterate this from ibn Taymiyya it is worth quoting the precise Arabic sentences from his Sharh Umdatul fiqh. He stated initially:

ويجعلهما تحت سرتة، أو تحت صدره، من غير كراهةٍ لواحدٍ منهما، والأول أفضل في إحدى

الروايات عنه، اختارها الخرقى والقاضى وغيرهما

This was shown above to mean:

“And he places them both below his navel, or below his chest without either of them being disliked.

The first [placing the hands below the navel] is superior in one of the narrations from him [Imam Ahmad], which was chosen by al-Khiraqi, al-Qadi and others.”

He also mentioned a second position from the Hanbali School:

وفي الأخرى: تحت الصدر أفضل، اختارها طائفة من أصحابنا

Meaning as given earlier:

“And in the other (narration) below the chest is superior which was chosen by a group of our companions.”

Ibn Taymiyya also mentioned a third position:

والرواية الثالثة: هما سواء: اختارها ابن أبي موسى وغيره؛ لتعارض الآثار في ذلك.

Meaning as given earlier:

The third narration: They are both equal, it was chosen by Ibn Abi Musa and others due to the conflicting narrations in regards to it.

Lastly, he clearly rejected the position of placing the hands literally on the chest by saying:

فأما وضعهما على الصدر, فيكره, نص عليه, وذكر عن أبي أيوب عن أبي معشر قال:

يكره التكفير في الصلاة وقال: التكفير: يضع يمينه عند صدره في الصلاة

Meaning:

“As for placing them both on the chest it is disliked, as was stated. Abi Ayub reports from Abi Mashar that he said, “It is disliked to make takfir in the prayer” and he said, “Takfir is to place the right hand upon the chest in the prayer”...”

The narration of Abu Ayyub from Abu Ma’shar was mentioned by Ibn Abi Ya’la (d. 526 AH) in his *Tabaqat al-Hanabila* under the biography of Imam Ahmed ibn Hanbal.

As for their point:

“In answer to this weak point Imaams Ahmad position was to place the hands on the chest because the evidence used for placing the hands above the navel is the hadeeth of Wail ibn Hujr (RadhiAllaahu Anhu) which mentions on the chest. So this shows every time the wording above the navel is cited as Imaam Ahmads position, it should by default denote on

the chest as this was the understanding of the explainer of *Mukhtasar al-Khiraqee* ie Shaikh Noor ud deen as he used the hadeeth of placing the hands on the chest.”

It has already been shown that many writers of the Salafi sect have weakened the narration attributed to Wa'il ibn Hujr (ra) for placing the hands on the chest, so according to their methodology this cannot be utilised as an evidence to prove it as a Sunna. If they think the narration is Sahih then they are in need of providing justification for this using the principles connected to Jarh and Ta'dil and other rules pertaining to the Science of Hadith.

Secondly, Imam Ahmed did not advance the narration from Wa'il Ibn Hujr (ra) as later recorded in Sahih ibn Khuzayma in any of his known works or statements that have reached us as evidence to place the hands on the chest. The only narration that he seems to have known for placing the hands on the chest area is that recorded in some manuscripts of his Musnad attributed to Hulb at-Ta'i (ra).⁵⁶

⁵⁶ This was also discussed by Riyadh al-Haq in his 'Salah of the Believer' (pp. 93-94) as follows:

Sayyiduna Hulb (ra) relates, **'I saw the Prophet (ﷺ) turn from both his right and left and I also saw him place this upon his chest.'** Yahya (one of the narrators) described this as being the right hand upon the left above the wrist joint.²⁹²

The above *hadeeth* contains the words 'upon his chest'. This extra wording is not firmly established or confirmed, because of all the narrators who report this *hadeeth* from Simak, only one reports this extra wording.

Observe the following narrations of the same *hadeeth* without the extra wording of 'upon his chest'.

- Abu al Ahwas reports from Simak bin Harb from Qabeesah bin Hulb from his father that the Prophet (ﷺ) would lead us in prayer and would clasp his left hand with his right.²⁹³

- Shareek reports from Simak from Qabeesah bin Hulb from his father who says (towards the end of a longer *hadeeth*), 'I saw him place one of his hands on the other and I also saw him turn once towards his right and once towards his left.'²⁹⁴

Wakee reports from Sufyan from Simak bin Harb from Qabeesah bin Hulb from his father who says, 'I saw the Prophet (ﷺ) place *his* right hand upon his left in prayer and I also saw him turn away from both his right and left.'²⁹⁵

- Daruqutni narrates from Abdul Rahman bin Mahdi and Wakee', from Sufyan from Simak bin Harb from Qabeesah bin Hulb from his father who says, 'I saw the Prophet (ﷺ) place his right hand upon his left in prayer.'

The above narrations all clearly show that the wording 'upon his chest' is an unreliable addition on the part of one of the reporters and therefore this particular narration is *shaadh*.

Imam Nimawi adds in his *al T'aleeq al Hasan* (1/145):

I have a suspicion that the wording of this hadeeth has mistakenly been changed by a writer. The correct words would appear to be "Yadhau hadhihi ala hadhihi", i.e., "he would place this hand upon this hand", and not "hadhihi ala sadrihi", i.e., "this hand upon his chest". Only this wording would be in agreement with the narrators own interpretation of the hadeeth as is stated in the narration "Yahya described this as being the right hand upon the left above the wrist joint". This would also tally with all the other narrations of this hadeeth that do not contain the wording "upon the chest", and would also explain why the following authors have not included this narration in their comprehensive books: Haithami in his Majm'a al Zawaid, Suyuti in his Jam' al Jawami, and Ali al Muttaqi in his Kanz alUmmal. And Allah knows best.'

The author of *Awn al M'abud* also admits that Yahya's commentary does not fit the wording of the *hadeeth*.

NOTES:

footnote (fn) no. 292 says: Ahmad 21460. Allamah Hashim Sindhi says in *Dirham al Surrah* p. 113 that both Simak bin Harb and Qabeesah (two of the narrators of this *hadeeth*) have been disparaged by some of the *ulama of jarh and t'adeel*.

fn. 293 Ibn Abi Shaibah 3934, Ahmad 21467, Ibn Majah 809 and Tirmidhi 252. Imam Tirmidhi adds that it is a *hasan hadeeth*.

It will be clear once and for all below that Imam Ahmed did not adopt the position for placing the hands on the chest at all, and if he had transmitted the narration from Hulb as found in some manuscripts of the Musnad Ahmed, then he did not accept it as a valid evidence to place the hands upon the chest in Salah. On the contrary, he disliked that the hands be placed on the chest in Salah.

As for their claim that [Shaykh Nurud-Din](#) had implied in *al-Wadih fi Sharh Mukhtasar al-Khiraqi* that Imam Ahmed advocated placing the hands upon the chest, then this point has been addressed earlier when it was stated:

“What can also be concluded from the above quote they translated is that Imam Ahmed held the view of placing under the navel (tahtas surra) or above the navel (fawqas surra), and the position of Imam al-Shafi'i was mentioned as being above the navel (fawqas-surra). Note carefully:

Shaykh Nurud-Din Abi Talib (d. 684 AH) did not state that Imam Ahmed or any Imam actually held the position that the hands should be placed literally on the chest close towards the direction of the neck.”

It is also bizarre how they came to this conclusion when they translated the last paragraph from *al-Wadih* as follows which gave the option of a choice of where to place the hands:

“It is also narrated from (Imaam) Ahmad that one has the choice or option to place them below the navel or above the navel based on all of the narrations (on this subject) and the command pertaining to them is broad.”

In summary, Nurud-Din did not mention his personal preference of where the hands should be placed but merely stated the differing views on this matter.

fn. 294: Ahmad 21464.

fn. 295: Ahmad 2146I & 21475.

fn. 296 Daruqutni 1087. *al T'aleeq al Hasan* 1/145

To actually find the most dependable view (mu'tamad) when there is a clash of opinions within the Hanbali school on any major legal issue, the two bloggers who are not really familiar with the Usul of the Hanbali school or any other valid school for that matter, should have looked at what the scholars of tarjih (scholars who knew how to weigh up the most preferred view) within the Hanbali school had to say about this khilaf (difference of opinion) on where the hands should be placed in Salah according to the most preferred position (rājih).

If the bloggers were familiar with the Hanbali School they would have taken the opportunity to quote from a work like *al-Riwayatayn wal wajhayn* (1/116) by the Imam of the Hanbali school in Baghdad in his age: **al-Qadi Abu Ya'la Ibn al Farra al-Hanbali** (d. 458 AH). Quote from the latter work:

رقم الجزء: 1 رقم الصفحة: 116

وضع اليدين تحت السرة حال القيام في الصلاة:

13 . مسألة: واختلفت في أي موضع يضع يديه فنقل الفضل بن زياد : أنه يضع اليمين على الشمال تحت

السرة، وهو اختيار الخرقى، وهو أصح لما روى أبو هريرة قال أمر رسول الله بأخذ الأكف على الأكف تحت

السرة. وروى أبو جحيفة عن علي عليه السلام . قال: من السنة في الصلاة وضع الأكف على الأكف تحت

House of Verification

السرة.

ونقل عبد الله قال رأيت أبي إذا صلى وضع يمينه على شماله فوق السرة، وهذا يحتمل أن يكون ظناً من الراوي

أنها كانت على السرة، ويحتمل أن يكون سهواً من أحمد في ذلك.

Translation:

“Issue: There has been a difference of opinion with regards to where the hands should be placed, for it has been transmitted from **Al-Fadl ibn Ziyād**: that he (meaning **Ahmed ibn Hanbal**) placed his right hand over his left **below the navel**, and it is the **chosen position of Al-Khiraqī and the more correct (asahh) position** due to what has been related by **Abū Hurayra**. He said that the Messenger of Allah (sallallahu alaihi wa sallam) commanded that the hand go on top of the [other] hand below the navel. And Abu Juhayfa related from Ali, alaihis salam, who said: *‘From the Sunna in Salah is to place the right hand over the left hand below the navel.’*

And 'Abdullah [b. Ahmad b. Hanbal] transmitted and said: ‘I saw that when my father would pray, he would place his right [hand] over his left, **above the navel**.’ **There is a possibility that this is speculation on the part of the narrator, who supposed that they [the hands] were upon the navel. It is also possible that Ahmad did it out of forgetfulness [sahw].**”

Note how Abu Ya’la knew of no position emanating from Imam Ahmed ibn Hanbal for literally placing the hands on the chest and nor did he even bring up narrations like that attributed to Wa’il ibn Hujr (ra) or Hulb at-Ta’i (ra) for placing on the chest. As for what Abu Ya’la mentioned as follows:

“And 'Abdullah [b. Ahmad b. Hanbal] transmitted and said: ‘I saw that when my father would pray, he would place his right [hand] over his left, above the navel.’

The above narration from Abdullah ibn Ahmed is found in his recension of the Masa’il al-Imam Ahmed (1/72, no. 260) and straight after it he mentioned the narration from Ali (ra) for placing the hands below the navel. Quote:

حَدَّثَنَا قَالَ رَأَيْتُ ابْنَ أَبِي إِسْحَاقَ إِذَا صَلَّى وَضَعَ يَدَيْهِ أَحَدَهُمَا عَلَى الْآخَرَى فَوْقَ السُّرَّةِ حَدَّثَنَا قَالَ حَدَّثَنِي أَبِي قَالَ نَأْيِي
بْنُ زَكْرِيَّا بَنُ زَائِدَةَ أَبُو سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ عَنْ زَيْدِ بْنِ زَيْدٍ السَّوَّائِيِّ عَنْ أَبِي جُحَيْفَةَ قَالَ عَلَيَّ أَنْ
مِنَ السُّنَّةِ فِي الصَّلَاةِ وَضَعَ الْكَفَّ عَلَى الْكَفِّ تَحْتَ السُّرَّةِ

It seems likely that Abu Ya'la read the above point from the Masa'il as transmitted by Abdullah and mentally noted that which is attributed to Abdullah by the transmitter of this Masa'il work, and that the narrator may have speculated on what Abdullah actually related when seeing his father praying. The reason being is that straight after narrating the point about placing the hands in Salah, Abdullah narrated the chain of transmission via his father via the route of Abdar Rahman ibn Ishaq al-Kufi narrating from the route back to Ali (ra) that it is from the Sunna to place the hands beneath the navel in Salah.

It is pertinent to also note that Imam Ahmed did not weaken the narration attributed back to Ali (ra) when narrating it to his son Abdullah, despite knowing of the weakness imputed on the sub narrator Abdar Rahman ibn Ishaq al-Kufi.

The above named Abu Ya'la had a son known as **Abul Hussain Ibn Abi Ya'la** (d. 526 AH). The latter compiled a work known as *Al-Tamam lima Sahh fil Riwayatayn* (1/155-156, Dar al-Asima edition) where he mentioned that despite there being difference of opinion (ikhtilaf) on the position of the hands in Salah the most authentic opinion in the Hanbali school is to place the hands under the navel as preferred by al-Khiraqi based on the narration from Ali (ra) for placing the hands under the navel in Salah. Ibn Abi Ya'la did not quote the placing of the hands upon the chest as an acceptable position from any Hanbali authority before his time let alone Imam Ahmed Ibn Hanbal.

The bloggers claimed as quoted above:

“There are numerous scholars from amongst the hanabilah who left and abandoned the position of their madhab in this issue and adopted the position of on the chest and there so many it seems daunting to mention them.”

One wonders who these numerous Hanbali scholars are and what rank do they hold within the ranks of the Hanabila? If they mean those from this age who are said to have been “Hanbali” like Bin Baz and Ibn Uthaymin who both advocated the placing of the hands on the chest in Salah, then these are Shadh (aberrant) views that have no legal weight amongst the more senior and acknowledged Hanbali Fuqaha (jurisprudents) who knew the more reliable positions of the Hanabila on this legal issue (mas’ala).

To see the differences between real Hanbalis and pseudo-Salafis who advocate the so-called Hanbali way of ibn Taymiyya, Ibn Abdal Wahhab al-Najdi and their likes, one may refer to the following work published in over 800 pages in 2013 CE:



Even **Muhammad ibn Abdal Wahhab al-Najdi** (d. 1206 AH) who was linked to the Hanbali School accepted that the hands should be placed under the navel in his *Kitab Adāb al Mashy ıla al Salah*:

ثم يقبض كوعه الأيسر بكفه الأيمن ويجعلها تحت سرتة

*'He should then clasp his left wrist bone with his right hand and place them below the navel.'*⁵⁷

Ibn Abdal Wahhab also abridged Ibn Qayyim al-Jawziyya's *Zaad al-Ma'ad* under the title, *Mukhtasar Zaad al Ma'ad*. He mentioned the following in this work (p. 11):

ثم يضع اليمنى على ظهر اليسرى فوق الرسغ والساعد، ولم يصح عنه موضع وضعهما، لكن ذكر أبو داود عن علي: من السنة وضع الكف على الكف في الصلاة تحت السرة

Meaning:

"Then he is to place the right hand on the back of the left, above the wrist and forearm.

The place where the hands are to be placed is not sound. However, Abū Dāwūd has reported from 'Alī that he said:

'From the Sunnah is to place the palm on the palm in Ṣalāh beneath the navel.'"

The above quote demonstrates the point that Muhammad Ibn Abdal Wahhab did not accept any of the Hadiths that he knew about placing the hands specifically on a region of the body to be authentic. Nevertheless, he still quoted the narration from Ali (ra) for placing the hands under the navel, and

⁵⁷ Quoted by Riyadh al-Haq in his *Salah of the Believer* (p. 88) from *Kitab Adāb al Mashy ıla al Salah*, second section on fiqh, p6]

this must have been the main evidence he utilised to state that the hands are placed under the navel only in his *Kitab Adāb al Mashy ila al Salah*. Hence, he too followed the dominant Hanbali position that the hands are placed under the navel in Salah (see below).

Shaykh Alaud-Din al-Mardawi (d. 885 AH) mentioned in his *al-Insaf fi ma'rifa al rājih min al khilaf ala Madhhab al-Imam Ahmed ibn Hanbal* (2/46) the following points with regard to Imam Ahmed ibn Hanbal and his Madhhab:

(وَيَجْعَلُهُمَا تَحْتَ سُرَّتِهِ) هَذَا الْمَذْهَبُ، وَعَلَيْهِ جَمَاهِيرُ الْأَصْحَابِ، وَعَنْهُ يَجْعَلُهُمَا تَحْتَ صَدْرِهِ، وَعَنْهُ يُخَيَّرُ

“[And both of them (the hands) are placed under his navel] - This is the Madhhab, and upon it are the majority of the companions (of the Hanbali school), and from him is to place them under the chest (tahta sadrihi), and from him is a choice (on where to place).”

This quote shows that the preferred view (rājih) is to place them under the navel and it was the position of the vast majority of the Hanbali scholars until the 9th century at least. He mentioned that one position from ibn Hanbal was to place under the chest, but it is clear that it is not on the chest literally. This quote also demonstrates that the Hanbalis do not affirm the claim that the chest is anything above the navel towards the lower neck as the bloggers assumed!

House of Verification

A LOOK AT THEIR EARLIER SUPER CLAIMS ON IMAM AHMED IBN HANBAL AND WHERE THE HANDS SHOULD BE PLACED IN SALAH

In their 2004 work entitled *al-Jawab ar Rabbane* (pp. 28-29) they made the following speculative and grossly outlandish claims regarding Imam Ahmed ibn Hanbal:

“The Position of Imaam Ahmad bin Hanbal

The hanafee replier is somewhat boastfully throwing a challenge saying Imaam Ahmad held it to be makrooh to place the hands on the chest. Yet before this he says and I quote, “To place under the navel was also Imam Ahmed's own position according to Hanbali's like: ibn Qayyim in Bada'i al-Fawa'id.” Note Imaam Ibn Qayyim was not a hanbali first and foremost.

This is an outright and manifest lie, this father of tablees has no shame in lying upon the Imaam of Ahlus-Sunnah in attributing this opinion to him just in order to strengthen his futile position.

There are varying statements from Imaam Ahmad that mention he said one may place their hands below the navel, on the navel and above the navel.

Below the navel has only been mentioned by al-Khirqee and this is not well known. On the navel has been mentioned by Imaam Ibn Qayyim in Bada'i al-Fawaai'd (3/93). It is also

worthy to be noted that Imaam Ibn Qayyim himself mentions there are differences on where the position of the hands should be from Imaam Ahmad see the aforementioned book.

Furthermore, whilst mentioning the position of above the navel for Imaam Ahmad, Ibn Qudaamah uses the hadeeth of Wail ibn Hujr as evidence for this, which states the placing of the hands on the chest, so it is apparent from this Imaam Ahmad placed his hands of his chest. (see al-Mughnee (1/514-515))

Above the navel is the more widely known opinion of Imaam Ahmad, whether this is on the chest or below it, it is still above the navel. This is due to what his son reported from him in Masaa'il (pg.62) as cited by Imaam Muhammad Naasir ud deen al-Albaanee (and reported by Imaam Shawkaanee in Nayl al-Awthaar (2/189), see also Bada'i al-Fawaa'id (3/93) and in Tamheed of Ibn Abdul-Barr.

This opinion should be given precedence over the others for two reasons. The first is because his son has reported this from him and he is likely to know the affair of his father more than anyone, more than al-Khirqee and Ibn Qudaamah and the chain from the father to the son is authentic. Ibn Qudaamah has not mentioned any chain for his claim, hence this cannot be taken to be the position of the Imaam.

Secondly Imaam Ahmad transmits the above hadeeth of Hulb at-Taa'ee and Ghalibatudh-Dhan is that he would have acted upon this authentic ahadeeth as he was the Imaam of Ahlul-Hadeeth."

As if this was not bad enough they also referred their readers on the last page of *al-Jawab ar Rabbane* to the work they also put out entitled "The Position of the Hands of the Prophet (sallallahu alaihi wa sallam) in The Prayer" by Badiud-Din Sindi

In the latter work (p. 19), the late Badiud-Din Sindi stated with no shred of evidence and with bold conviction:

“Further Imaam Shaafi’ee’s actual *madhaab* is to place the hands upon the chest, and after finding an authentic *hadeeth*, Ahmad Ibn Hanbal started putting his hands upon the chest also. Also Imaam Maalik mentions putting the hands upon the chest as many Hanafee’s have recorded.

It is thus clear from the above that the Imaams Maalik, Shaf’i’ee and Ahmad Ibn Hanbal advocated placing the hands upon the chest.”

Reply:

Indeed, once again Allah’s aid is sought. They have denied that Imam Ahmed ibn Hanbal considered it to be disliked to place the hands on the chest in Salah and went to the extreme of claiming that Imam Ahmed would actually place his hands on the chest in Salah!! They came to this baseless and futile position based on the point that Imam Ahmed recorded the narration from Hulb at-Ta’i in his Musnad which mentioned the placing of the hands on the chest.

Firstly, the narration from Hulb is also weak as has been admitted by some writers from within Salafism also in these days. Secondly, just because Imam Ahmed may have recorded this narration, then it is not a conclusive proof that he actually acted on that narration in all of his prayers. If these bloggers think that he did then they are challenged to prove this unsubstantiated claim from any of the recognised works that detail the actual verdicts of Imam Ahmed. These works are known as Masa’il works of which several were compiled by his various disciples like his two sons – Abdullah and Salih, as well as those by Ishaq ibn Mansur, al-Maymuni, al-Marrudhi, Baghawi, Muhammad ibn al Hakam, Abu Dawud al-Sijjistani, Harb al-Kirmani and others.

It seems clear that they have double standards in their methodology. In their 2013 work full of diabolical digressions and scurrilous slanders regarding a narration from the Sahabi, Abu Ayyub al-Ansari (ra)⁵⁸, they contradicted themselves over the Musnad Ahmed. Before quoting what they said in the above work which was filled with sarcastic slurs, extraneous material, huge margins, large spacing between lines, with many pages with vast parts which were empty of any words, full of digital images that were superfluous beyond the needs of their inadequate research, just in order to pad it all up to make it look like a huge work (!!). Indeed, they have now released it in one single volume (Ramadan 1435 AH/June 2014) and so this second edition will be the centre of our attention bi-idhnillahi ta'ala. It seems clear that the fruitless effort of theirs has had a poor reception and it is doubted if many have had the time and enthusiasm to read it all, or follow the brag-filled innuendos it contains which all showed it to be an unscholarly piece of twaddle with much shakiness in many places.

They also did this in attempting to rebut our work on the rak'ats of Taraweeh⁵⁹ by calling their pitiful and disastrous reply of a paltry 8 pages as being "Volume one!"⁶⁰ **They also lied against Imam Abu Hanifa and other leading Hanafi scholars in that latter 8 page pamphlet.** This shows how desperate they have become in their feeble and preposterous style of writing, as well as struggling to feign any form of academic reply on the issue of 20 rak'ats of Taraweeh since 2009. Indeed, their sect have been given a newly discovered narration from the Sahabi, Jabir Ibn Abdullah (ra), for 20 rak'ats

⁵⁸ The reply to their superfluous claims and "research skills" is in the pipeline and due for uploading on darultahqiq.com

⁵⁹ See it here - http://sunnicourses.com/resources_taraweehebook.html

⁶⁰ See it here - <http://www.darultahqiq.com/answering-the-claim-that-imam-abu-hanifa-advocated-8-rakats-taraweeh/>

with a chain of transmission to Allah's Messenger (sallallahu alaihi wa sallam), that was not mentioned to this writers knowledge by any leading Muhaddith or Faqih since the 6th Islamic century. All praise belongs to Allah. This has been fully documented in this writers 2015 work entitled *Perfecting the Proofs that the Prophet (ﷺ) Performed 20 Rak'ats of Tarāwīh Prayer.*

It is worth reminding the readers here what they stated in their "*al-Jawab ar-Rabbane.*"

They said as quoted above from their so called Jawab:

"Secondly Imaam Ahmad transmits the above hadeeth of Hulb at-Taa'ee and Ghalibatudh-Dhan is that he would have acted upon this authentic ahadeeth as he was the Imaam of Ahlul-Hadeeth."

Thus, they have made the supposition that since the narration of Hulb (ra) is found in some manuscripts of the Musnad Ahmed, and then they have assumed that Imam Ahmed would have in their words:

"Is that he would have acted upon this authentic ahadeeth as he was the Imaam of Ahlul-Hadeeth."

Let us see what they said in their blunder filled attempt at expressing the English language in their so called magnum opus on the narration of Abu Ayyub al-Ansari, radiallahu anhu (4th part):

From p. 41:

"One does not need to the brightest spark to know that Imaam Ahmad was more familiar with his own Musnad and what conditions he set forth in compiling it rather than mr hanafee himself, Abul Hasan,

Where should Imaam Ahmad be on record anyway? As we know Imaam Ahmad compiled the Musnad and did not grade this particular hadeeth and if Abul Hasan Hussain Ahmed knew what a Musnad was he would not have made this clear blunder in the first place, such clever are the ‘islamic researchers’ and defenders of the hanafee madhab.”

From p. 42:

“Imaam Ahmad merely transmitted this report from the perspective of it being needed to be included in the Musnad under Abu Ayoub (ra).

Instead of playing with words and polemics bring a clear statement from Imaam Ahlus Sunnah Imaam Ahmad that he categorically graded this hadeeth to be authentic! I thought so, silence.

Furthermore Imaam Ahmad does not grade the hadeeth in the Musnad after he transmits them neither was this his methodology..”

From p. 43:

“Ibn Taymiyyah said, “Not everything Imaam Ahmad has transmitted in his Musnad and other books is evidence/hujjah according to him, rather he narrates what the other people of knowledge have narrated. The condition he has set forth for his Musnad is not to narrate from those who are well known liars according to him. The narrations that are weak in the Musnad then the conditions he has set for them are better than the conditions set by Abu Dawood in his Sunan.” (Minhaaj as-Sunnah (4/27))”

From p. 47:

“Shaikh Abdul Hayy Lucknowee Hanafee also brings the statement of Imaam Ibn Taymiyyah, there by agreeing with the fact that there are weak hadeeth in the Musnad of Imaam Ahmad and the mere fact that Imaam Ahmad has just cited a hadeeth in it does not necessitate by default that the respective hadeeth is authentic.”

Thus, all fair readers may ask the likes of these two bloggers and their supporters:

Where is your proof that Imam Ahmed ever considered the narration from Hulb to be Sahih let alone used it as a proof (hujja) to place the hands on the chest in Salah?!

If you fail to address this claim with authentic chains of transmission going back to Imam Ahmed then you should admit that bloggers like yourselves **LIED** against Imam Ahmed. They should not think that their get out clause is to quote some later scholars who themselves did not provide any authentic narration from Imam Ahmed suggesting he would put his hands literally on the chest! These people brag they are the People of Isnad (Ahlul-Isnad) and Ahlul Hadith, but they need to substantiate this point with Sahih narrations going back to Imam Ahmed. Let the reader ask themselves why these bloggers have double standards with regard to the Musnad Ahmed.

Their own authorities, namely, Ibn Qayyim al-Jawziyya and Ibn Uthaymin also ascribed a narration to the Musnad Ahmed on the authority of Ibn Abbas (ra), and they mentioned it in such a way that leaves the impression that not only is the narration authentic in some fashion but it also exists with the crucial wording in the first instance.

This is what is being referred to from earlier on:

*“Tell us where the following narration that **ibn al-Qayyim** said was reported by Imam Ahmad and blindly affirmed by **Ibn Uthaymin** is actually found. Ibn Uthaymin claimed in his Fatawa (vol. 1, no. 57):*

House of Verification

وأما تفسيره بالجلوس فقد نقل ابن القيم في الصواعق 1303/4 عن خارجه بن مصعب في قوله تعالى: (الرحمن على العرش استوى) (1) قوله: "وهل يكون الاستواء إلا الجلوس". ا.هـ. وقد ورد ذكر الجلوس في حديث أخرجه الإمام أحمد عن ابن عباس رضي الله عنهما مرفوعاً. والله أعلم⁶¹ م

The last point from Ibn Uthaymin that julus is found in a narration reported by Imam Ahmed as a Marfu narration from Ibn Abbas (ra) is found in the words of ibn al-Qayyim in his al-Ijtima al-Juyush al-Islamiyya (p. 70) as follows:

وفي مسند الإمام أحمد من حديث ابن عباس رضي الله عنهما قصة الشفاعة الحديث بطوله مرفوعاً وفيه فآتي ربي عز وجل فأجده على كرسيه أو سريره جالساً

I ask you to show me where it is in the Musnad of Ahmed if you can. If you can't find it – then where did Ibn Qayyim get it from?! Tell us what is the status of ibn al-Qayyim and ibn Uthaymin for mentioning that Istiwa means Julus?!! Tell us why Ibn al-Qayyim and ibn Uthaymin both

⁶¹ See it discussed here –

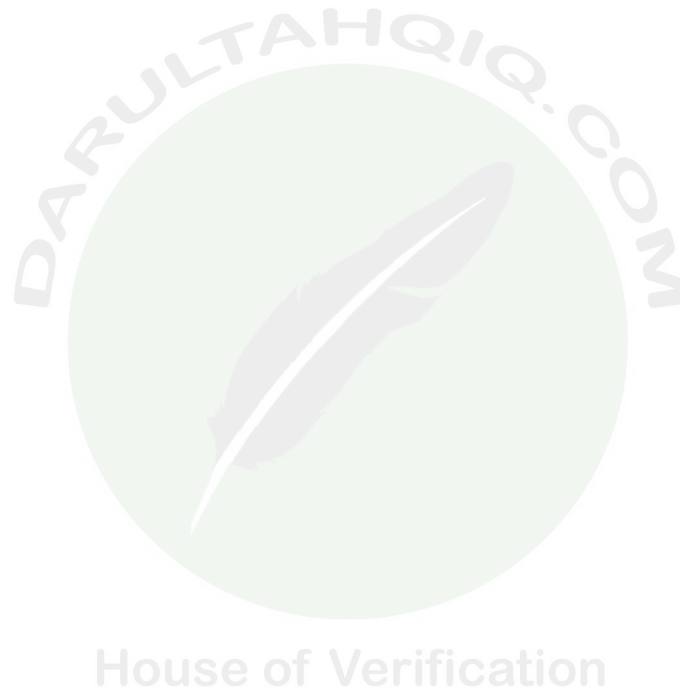
<http://marifah.net/forums/index.php?s=4cc2b9dee5f26ae55a99c15cfac8bbec&showtopic=5851&#entry24852>

The words of Ibn Uthaymin were translated in the above link as follows:

“With respect to the sitting, Ibn al-Qayyim has reported in As-Sawaaq 1303/4 from Kharijah bin Mus'ab with respect to the saying of Allah the Exalted :The ayah: Ar-Rahmanu Alal Arshi Istawa, "How can the ascension be anything other than sitting?" and the mention of sitting has been reported in the Hadeeth from Imam Ahmad from Ibn Abbas, may Allah be pleased with them both, in a Marfu' fashion. And Allah Knows best.”

quote Kharija ibn Mus'ab as their reference to say that Istiwa is by julus – when Kharija is Matruk to Ibn Hajar and accused of lying also!

Then, if you can't show us that the above narration is not in the Musnad with those specific words and it has been forged – tell us who is worse? Mamduh/Himyari did not forge any narration, unlike ibn al-Qayyim who went further to establish a point of aqeeda that istiwa is Julus – on top of their belief that istiwa is bi-dhatihi and istiqrar!! We do know who the Mushabbihah are and how that comes to be linked with Shirk, rather than Tawhid as you and your ilk shout about so constantly.”



IMAM AHMED IBN HANBAL AND WHERE THE HANDS SHOULD ACTUALLY BE PLACED IN SALAH

Let us proceed to show the authentic statements from Imam Ahmed Ibn Hanbal on where the hands can be placed and where they cannot!

To begin with, not one of the famous 4 Imams of Islamic jurisprudence (via means of an authentic ascription to them) – Abu Hanifa (d. 150 AH), Malik (d. 179 AH), al-Shafi'i (d. 204 AH) and Ahmed ibn Hanbal (d. 241 AH) is known to have advocated the placing of the hands on the chest in Salah.

The report of Abu Dawud al-Sijistani (d. 275 AH):

To illustrate the claim made above, let us look at an authentic report emanating from the legal rulings of the great Hadith Master, Imam Ahmed ibn Hanbal (d. 241 AH), as reported by his disciple, the Imam of Hadith and author of the Sunan, Abu Dawud al-Sijistani (d. 275 AH), as reported in the latter's recension of the *Masa'il al-Imam Ahmed* (pp. 47-48), as follows:

قُلْتُ لِأَحْمَدَ " وَضَعَ الْيَمِينَ عَلَى الشِّمَالِ فِي الصَّلَاةِ تَحْتَارُهُ؟ قَالَ : نَعَمْ " . وَسَمِعْتُهُ " سُئِلَ عَنْ

وَضْعِهِ، فَقَالَ : فَوْقَ السُّرَّةِ قَلِيلًا، وَإِنْ كَانَ تَحْتَ السُّرَّةِ فَلَا بَأْسَ " . وَسَمِعْتُهُ يَقُولُ : " يَكْرَهُ أَنْ

يَكُونَ، يَعْنِي : وَضَعَ الْيَدَيْنِ عِنْدَ الصَّدْرِ

Translation:

I said to Ahmed, 'Is your chosen position to place the right hand over the left in prayer?' He said, 'Yes.' And I heard that he was asked about placing it and he said, 'slightly above the navel. If it is below the navel then there is no harm in it.' I also heard him saying, 'It is disliked to be like that', that is: Placing the hands upon the chest (indas-sadr).

This is firm evidence that has reached us from a Thiqa hafiz (trustworthy preserver of hadith) known as Abu Dawud, reporting directly from his teacher, Imam Ahmed ibn Hanbal, clearly saying that it is disliked (makruh) to place the hands literally on or near the chest depending on how one translates the word inda (عند)

The above quote is an absolute proof to annihilate the counterfeit claim that is actually no less than a lie from the two bloggers themselves when they stated with great audacity:

The hanafee replier is somewhat boastfully throwing a challenge saying Imaam Ahmad held it to be makrooh to place the hands on the chest. Yet before this he says and I quote, "To place under the navel was also Imam Ahmed's own position according to Hanbali's like: ibn Qayyim in Bada'i al-Fawa'id." Note Imaam Ibn Qayyim was not a hanbali⁶² first and foremost.

House of Verification

⁶² If only they could provide proof that ibn Qayyim never belonged to the Hanbali School. The well-known Hanbali biographer, Ibn Rajab al-Hanbali (d. 795 AH) has listed ibn Qayyim as a Hanbali in his *al-Dhayl ala Tabaqat al-Hanabila* (4/368, no. 551, Darul Kutub al-Ilmiyya edition). If such disputants hold that ibn Qayyim was not some type of Hanbali in fiqh at least, then they are in need of proof from the famous biographers close to his days to deny this point. Note also that ibn Rajab was a direct pupil of ibn Qayyim's also as he mentioned in the reference provided.

This is an outright and manifest lie, this father of tablees⁶³ has no shame in lying upon the Imaam of Ahlus-Sunnah in attributing this opinion to him just in order to strengthen his futile position.

It is patently clear that Imam Ahmed allowed placing the hands in 2 places according to his own words as transcribed by Abu Dawud in his Masa'il:

- i) Slightly above the navel – and this is not the chest (sadr) but what is known as below the chest
- ii) Under the navel

It is very clear that he disliked the hands being placed on the chest itself.

The report of Abdullah Ibn Ahmed Ibn Hanbal:

There are two⁶⁴ known narration based evidences that have reached us from Imam Ahmed to dislike the placement of the hands on the chest. One is the report from Ibn Abi Ya'la (d. 526 AH) in his *Tabaqat al-Hanabila* (1/8) as follows:

فروى عبد الله بن أحمد سألت أبي عن حديث إسماعيل بن علية عن أيوب عن أبي معشر قال يكره التكفير في الصلاة قال أبي التكفير أن يضع يمينه عند صدره في الصلاة.

House of Verification

⁶³ They probably meant Talbees not Tablees

⁶⁴ See the second one from the Su'alat of Muhanna in the latter part of this work as quote by al-Hafiz al-Mughulta'i

“It has been reported from Abdullah ibn Ahmed: I asked my father about the Hadith from Isma’il ibn Ulayya from Ayyub from Abu Ma’shar, and he said: ‘Takfir⁶⁵ in prayer is disliked.’ My father said that takfir means to place one’s right hand by one’s chest in prayer.”

Ibn Abi Ya’la did not reject this report from Abdullah ibn Ahmed as being inauthentic, and we have already quoted above that ibn Taymiyya also knew of the above narration as mentioned in his Sharh on Umdatul Fiqh. Quote from earlier on:

“As for placing them both on the chest it is disliked, as was stated. Abi Ayub reports from Abi Mashar⁶⁶ that he said, “It is disliked to make takfir in the prayer” and he said, “Takfir is to place the right hand upon the chest in the prayer”

The bloggers also claimed with haughtiness:

“Below the navel has only been mentioned by al-Khirqee and this is not well known. On the navel has been mentioned by Imaam Ibn Qayyim in Bada’i al-Fawaai’d (3/93). It is also worthy to be noted that Imaam Ibn Qayyim himself mentions there are differences on where the position of the hands should be from Imaam Ahmad see the aforementioned book.”

Indeed, this too is a bold claim that is no less than another lie against the early Hanbali students of Imam Ahmed ibn Hanbal. It has been shown above that Imam Abu Dawud quoted his Shaykh, Ahmed ibn Hanbal, as clearly saying:

House of Verification

⁶⁵ One of the meanings of al-Takfir was given as the placing of the hands on the chest by Ibn Manzur (d. 711 AH) in his famous Arabic language dictionary known as *Lisan al Arab* (6/3720, Dar al-Ma’arif edn) as well as by Ibn al-Athir (d. 606 AH) in his *al-Nihaya fi-Gharib al-Hadith wal athar* (4/100)

⁶⁶ This should be Ma’shar

“Slightly above the navel. If it is below the navel then there is no harm in it.’ I also heard him saying, ‘It is disliked to be like that’, that is: Placing the hands upon the chest (indas-sadr).”

Hence, al-Khiraqi was preceded by Abu Dawud (and others as shown below) in stating directly from Imam Ahmed that there is no harm in placing the hands below the navel.

They referred the reader to the *Bada'i al-Fawa'id* (3/93) of Ibn Qayyim al-Jawziyya but failed to provide what points were mentioned by him, for if they had provided the quote it would have exposed them as being disingenuous claimants once again!

Quote from Ibn Qayyim al-Jawziyya's *Bada'i al-Fawa'id*:

واختلف في موضع الوضع فعنه **فوق السرة وعنه تحتها** وعنه **أبو طالب** سألت أحمد أين يضع يده إذا كان يصلي؟ قال: **"على السرة أو أسفل وكل ذلك واسع عنده إن وضع فوق السرة أو عليها**

أو تحتها" علي رضي الله عنه: "من السنة في الصلاة وضع الأكف على الأكف تحت السرة"

عمرو بن مالك عن أبي الجوزاء عن ابن عباس مثل تفسير علي إلا أنه غير صحيح، **والصحيح**

حديث علي قال في رواية **المنزني**: "أسفل السرة بقليل ويكره أن يجعلهما على الصدر " وذلك لما

روى عن النبي صلى الله عليه وسلم أنه نهي عن التكفير وهو وضع اليد على الصدر. مؤمل عن

سفيان عن عاصم بن كليب عن أبيه عن وائل "أن النبي صلى الله عليه وسلم وضع يده على

صدره " فقد روى هذا الحديث عبد الله بن الوليد عن سفيان لم يذكر ذلك

Translation of the meaning of the above from ibn Qayyim al-Jawziyya:

“They differed on the position of placement (i.e the hands in Salah), according to him (Ibn Hanbal) above the navel (fawq as-surra) as well as **beneath it**; accordingly (from) Abu Talib: “I asked Ahmed where to place his hand when praying? He replied, **‘on the navel, or underneath’**, all of which is comprehensive according to him, if it is placed above the navel, on it **or beneath it.**”

From Ali, may Allah be pleased with him: *'From the Sunna of Salah is to place the palm of the (right) hand over the (back) of the (left) hand under the navel.'* 'Amr ibn Malik related from Abi'l Jawza from Ibn Abbas (ra) similar to the tafsīr (Qur'anic commentary) of Ali (ra), except that it is not Sahih (authentic), **what is Sahih is the hadith of Ali.**

He (ibn Hanbal) said according to the report of al-Muzani: **'A little under the navel and it is disliked that they are placed on the chest (ala'l Sadr).'** And that is related from the Prophet, sallallahu alaihi wa sallam, that he forbade (nahi) al-Takfir, and it is to place the hand on the chest (ala'l Sadr). Mu'ammal from Sufyan from Asim ibn Kulayb from his father, from Wa'il (ra): 'That the Prophet, sallallahu alaihi wa sallam, would place his hand on his chest.' For this hadith has been related by Abdullah ibn al Walid from Sufyan but that was not mentioned (meaning 'on his chest').”

The above quote from ibn Qayyim al-Jawziyya is a clear confutation of these two bloggers who dared not quote it in its full context as it would have blown to smithereens their whole contention that the true Hanbali position is to place the hands on the chest, and that it is the Sunna! Let us summarise what ibn Qayyim clearly asserted with profound clarity. It is stupendously

clear that Imam Ahmed ibn Hanbal allowed the hands to be placed in 3 positions:

Under the navel, on it and slightly above it, but he clearly disliked them being placed on the chest. Note how ibn Qayyim himself declared the narration from Ali (ra) for placing the hands under the navel to be Sahih. Ibn Qayyim has also highlighted that Mu'ammal is really the only narrator who transmitted the wording for placing the hands on the chest (as found in Sahih ibn Khuzayma and elsewhere), but others like Abdullah Ibn al Walid did not transmit it with the contended wording 'on his chest'.

This is also a crystal clear proof to show that Imam Ahmed made a distinction of the areas above the navel into slightly above it which is described as being under the chest in fiqh literature, and then literally on the chest which is beneath the lower neck and described as being al-Takfir. This too is a humiliating deconstruction of the baseless and brag filled claims of the two bloggers from Birmingham.

It also goes to show that Imam Ahmed knew of a hadith that he must have considered to be authentic that al-Takfir: Placing the hands on the chest is disliked! All of this was deliberately unstated by these bloggers of disrepute, especially when they claim to be followers of the proof texts and shun any connection to taqlid which they consider as 'blind following'!

The two bloggers also claimed:

“Furthermore, whilst mentioning the position of above the navel for Imaam Ahmad, Ibn Qudaamah uses the hadeeth of Wail ibn Hujr as evidence for this, which states the placing of the hands on the chest, so it is apparent from this Imaam Ahmad placed his hands of his chest (see al-Mughnee (1/514-515)

Above the navel is the more widely known opinion of Imaam Ahmad, whether this is on the chest or below it, it is still above the navel. This is due to what his son reported from him in Masaa'il (pg.62) as cited by Imaam Muhammad Naasir ud deen al-Albaanee (and reported by Imaam Shawkaanee in Nayl al-Awthaar (2/189), see also Bada'i al-Fawaa'id (3/93) and in Tamheed of Ibn Abdul-Barr.

This opinion should be given precedence over the others for two reasons. The first is because his son has reported this from him and he is likely to know the affair of his father more than anyone, more than al-Khirqee and Ibn Qudaamah and the chain from he father to the son is authentic. Ibn Qudaamah has not mentioned any chain for his claim, hence this cannot be taken to be the position of the Imaam.”

Looking at the first paragraph of their claim, they made a claim based on their version of reading the Mughni of ibn Qudama al-Maqdisi. It is surprising that they did not bring this statement forward from al-Mughni in their later piece on al-Khiraqi as it is probably the most famous commentary on *Mukhtasar al-Khiraqi*! This is what is found in *al-Mughni* (1/341) of ibn Qudama al-Maqdisi (d. 620 AH):

(662) مَسْأَلَةٌ: قَالَ: (وَيَجْعَلُهُمَا تَحْتَ سُرَّتِهِ) اِخْتَلَفَتْ الرِّوَايَةُ فِي مَوْضِعٍ وَضَعَهُمَا، فَرُوِيَ عَنْ أَحْمَدَ، أَنَّهُ يَضَعُهُمَا تَحْتَ سُرَّتِهِ. رُوِيَ ذَلِكَ عَنْ عَلِيٍّ، وَأَبِي هُرَيْرَةَ وَأَبِي مَجْلَزٍ، وَالنَّخَعِيِّ، وَالثَّوْرِيِّ، وَإِسْحَاقَ؛ لَمَّا رُوِيَ عَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: مِنَ السُّنَّةِ وَضَعُ الْيَمِينِ عَلَى الشِّمَالِ تَحْتَ السُّرَّةِ. رَوَاهُ الْإِمَامُ أَحْمَدُ، وَأَبُو دَاوُدَ. وَهَذَا يَنْصَرِفُ إِلَى سُنَّةِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلِأَنَّهُ قَوْلٌ مَنْ ذَكَرْنَا مِنَ الصَّحَابَةِ.

وَعَنْ أَحْمَدَ؛ أَنَّهُ يَضَعُهُمَا فَوْقَ السُّرَّةِ. وَهُوَ قَوْلُ سَعِيدِ بْنِ جُبَيْرٍ، وَالشَّافِعِيِّ؛ لِمَا رَوَى وَائِلُ بْنُ حُجْرٍ قَالَ: «رَأَيْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يُصَلِّي فَوَضَعَ يَدَيْهِ عَلَى صَدْرِهِ إِحْدَاهُمَا عَلَى الْأُخْرَى». وَعَنْهُ أَنَّهُ مُخَيَّرٌ فِي ذَلِكَ؛ لِأَنَّ الْجَمِيعَ مَرْوِيٌّ، وَالْأَمْرُ فِي ذَلِكَ وَاسِعٌ

Translation of the meaning:

“Issue: He said, (And both of them (the hands) are placed under his navel) The narration has differed with regards to where he placed them, for he related from Ahmed (ibn Hanbal) that he placed them below his navel, and that was related from Alī, Abū Hurayra, Abū Mijlaz, an-Nakhaī, al-Thawrī and Ishāq due to what was related from ‘Alī – may Allah be pleased with him – he said, ‘From the Sunna is to place the right hand over the left below the navel’, and this was related by Imam Ahmed and Abū Dāwūd. This refers to the Sunna of the Prophet – may Allah bless him and grant him peace – because it is the position of the Companions whom we have mentioned.

And from Ahmed (ibn Hanbal): that he placed them above the navel (fawq as-surrati), and it is the position of Sa’eed ibn Jubayr and Al-Shāfi’ī due to what was related by Wā’il ibn Ḥujr, who said, ‘I saw the Prophet – may Allah bless him and grant him peace – praying and he placed his hands on his chest (ṣadr), one over the other.’ It is also on his authority (meaning ibn Hanbal) that one is allowed to choose therein, because all of it is related and the matter therein is vast.”

It is evident from the above that Ibn Qudama knew of 3 positions attributed to Imam Ahmed:

- i) Under the navel
- ii) Above the navel

iii) And a choice of the two just mentioned

If the bloggers were to assert that Ibn Qudama allowed or accepted that the true position of Imam Ahmed, Sa'eed ibn Jubayr and al-Shafi'i was to literally place the hands on the chest that is below the lower part of the neck, then this too is a misrepresentation as shall become clear later. The narration from Wa'il (ra) that was quoted is similar in wording to that found in Sahih Ibn Khuzayma and elsewhere. This has been shown to be weak (da'eef) due to the issues connected to the sub narrator Mu'ammal ibn Isma'il, and his wording being at odds with a number of other narrators who also related it via the route of Sufyan al-Thawri, but without mention of placing them on the chest.

From the words of Ibn Qudama in *al-Mughni* one cannot come to realise with a definite conclusion what was the strongest position ascribable back to Ibn Hanbal, or the vast majority of the Hanabila until Ibn Qudama's time. To determine conclusively what was ibn Qudama's personal preference and thus what would be the strongest position from Imam Ahmed ibn Hanbal and the majority of those linked to his Madhhab, one needs to look into the other fiqh based works of Ibn Qudama once again. Here are the verdicts of Ibn Qudama from 2 different fiqh works that he also compiled:

i) ***Umdatul Fiqh***

It was stated earlier on:

Muwafaqud-Din Ibn Qudama al-Maqdisi al-Hanbali (d. 620 AH) in his *Umdatul fiqh* mentioned that the hands are placed under the navel in Salah as follows:

ويجعلهما تحت سرتة

“And then, put them underneath his navel.”⁶⁷

Ibn Qudama mentioned that he based his judgements only on what he deemed as authentic (Sahih) narrations. This is what he said in the introduction to his *Umdatul Fiqh* (pp. 17-18):

Fiqh of Worship (1)

أما بعد، فهذا كتاب في الفقه اختصرته حسب الإمكان، واقتصرت فيه على قول واحد ليكون عمدة لقارئة، فلا يلتبس الصواب عليه باختلاف الوجوه والروايات.

To proceed: This is a book on Jurisprudence. I summarized it as much as possible. I limited myself in it to one opinion, in order that it becomes a reliable source of information, and so that the right opinion isn't confused because of differences in the opinions narrated by the scholars after Imam Ahmad and those narrated from him directly.

سألني بعض إخواني تلخيصه ليقرب على المتعلمين، ويسهل حفظه على الطالبين، فأجبتهم إلى ذلك معتمداً على الله سبحانه وتعالى في إخلاص القصد لوجهه الكريم، والمعونة على الوصول إلى رضوانه العظيم، وهو حسبنا ونعم الوكيل.

Some of my brothers had asked me to summarize it to make it more accessible to those seeking knowledge, and to make it easy to memorize for the seekers/students of knowledge. So I answered this request, relying on Allah to make my intention sincere and for His Face, and help me upon reaching His great pleasure. He is sufficient for us and the best disposer of affairs.

وأودعته أحاديث صحيحة تبركاً بها، واعتاداً عليها، وجعلتها من الصحاح لأستغني عن نسبتها إليها.

⁶⁷ See p. 149 of the English translation with commentary by Dr. Hatem al-Haj, published with the title: *The Fiqh of Worship commentary on ibn Qudamah's Umdat al Fiqh*, International University in Latin America, 1st edn, 2007CE

Fiqh of Worship (I)

I included in it authentic narrations for their blessings, and authority. I chose them from the authentic collections in order to not need to reference them.

The only narration that Ibn Qudama mentioned in his *al-Mughni* for placing the hands under the navel was the one from Ali (ra) as reported by Abu Dawud in his Sunan and Ibn Hanbal in his Musnad as transmitted from him by his son, Abdullah. This leads to the conclusion that Ibn Qudama considered the narration from Ali (ra) to be Sahih and that is why he only mentioned the placing of the hands under the navel in his *Umdatul Fiqh* as well as his *al-Muqni fi fiqh al Imam Ahmed ibn Hanbal* (see below)

Note also that a very early commentary to *Umdatul fiqh* is known as *al-Udda Sharh al-Umda* by Abu Muhammad Bahaud-Din al-Maqdisi (d. 624 AH). He was thus a contemporary of Ibn Qudama's and he has remained silent to the point made by Ibn Qudama in his *Umdatul fiqh* and thus it should be taken as an endorsement that the hands are placed under the navel according to this Hanbali author also.

ii) ***Al-Muqni fi fiqh al Imam Ahmed ibn Hanbal***

From p. 49:

ثُمَّ يَضَعُ كَفَّ يَدِهِ الْيُمْنَى عَلَى كُوعِ الْيُسْرَى، وَيَجْعَلُهُمَا تَحْتَ سُرَّتِهِ

Translation:

‘And then places the palm of his right hand over his left wrist, and places them under his navel.’

These two quotes from two separate books by Ibn Qudama al-Maqdisi are a testimony to the fact that he had determined the most dependable (mu’tamad) position for the Hanbali School to be the placing of the hands under the navel and not literally on the chest beneath the lower neck.

This brings us back to addressing the conclusion of the two bloggers who claimed with definiteness after mentioning Ibn Qudama had mentioned the narration of Wa’il ibn Hujr (ra) mentioning the placing on the chest:

“..so it is apparent from this Imaam Ahmad placed his hands of his chest.”

It is now more apparent that Imam Ahmed ibn Hanbal did not hold the position of literally placing the hands on the chest based on the reports from Abu Dawud (in his *Masa’il al Imam Ahmed*), Abdullah ibn Ahmed (as quoted in *Tabaqat al Hanabila* of Ibn Abi Ya’la) and al-Muzani (as quoted by Ibn Qayyim al Jawziyya in his *Bada’i al-Fawa’id*). Rather, he totally disliked this practice and so this is a clear deconstruction of the claim made by the two bloggers as well as their late authority, [Badiud-Din Sindi](#), that Imam Ahmed would place his hands on the chest!

It is thus a tremendous argument to show that even if Imam Ahmed recorded the hadith from Hulb at-Ta’i for placing the hands on the chest in his Musnad, he clearly did not act on it. This would mean that Imam Ahmed gave preference to the narration he must have known of forbidding al-Takfir as discussed above, and thus the narration from Hulb to Imam Ahmed was either:

- i) Weak (da’eef) or
- ii) Abrogated (mansukh)

As for their claims:

Above the navel is the more widely known opinion of Imaam Ahmad, whether this is on the chest or below it, it is still above the navel. This is due to what his son reported from him in Masaa'il (pg.62) as cited by Imaam Muhammad Naasir ud deen al-Albaanee (and reported by Imaam Shawkaanee in Nayl al-Awthaar (2/189), see also Bada'i al-Fawaa'id (3/93) and in Tamheed of Ibn Abdul-Barr.

This opinion should be given precedence over the others for two reasons. The first is because his son has reported this from him and he is likely to know the affair of his father more than anyone, more than al-Khirqee and Ibn Qudaamah and the chain from the father to the son is authentic. Ibn Qudaamah has not mentioned any chain for his claim, hence this cannot be taken to be the position of the Imaam."

It has already been shown that even though Imam Ahmed allowed placing slightly above the navel, it was not deemed to be the strongest position by the majority of the Hanbali scholars. They referred their reader to the Masa'il of Imam Ahmed's son that is known as Masa'il al-Imam Ahmed, riwâya of Abdullah ibn Ahmed. They also referred the readers to Nayl al-Awtar of al-Shawkani, Bada'i al-Fawa'id of ibn Qayyim and the Tamhid of ibn Abd al-Barr.

As for the Masa'il transmitted by Abdullah, it has already been said:

If the bloggers were familiar with the Hanbali School they would have taken the opportunity to quote from a work like *al-Riwayatayn wal wajhayn* (1/116) by the Imam of the Hanbali school in Baghdad in his age: al-Qadi Abu Ya'la (d. 458 AH). Quote from the latter work:

رقم الجزء: 1 رقم الصفحة: 116

وضع اليدين تحت السرة حال القيام في الصلاة:

13 . مسألة: واختلفت في أي موضع يضع يديه فنقل الفضل بن زياد : أنه يضع اليمين على الشمال تحت السرة، وهو اختيار الخرقى، وهو أصح لما روى أبو هريرة قال أمر رسول الله بأخذ الأكف على الأكف تحت السرة. وروى أبو جحيفة عن علي عليه السلام . قال: من السنة في الصلاة وضع الأكف على الأكف تحت السرة.

ونقل عبد الله قال رأيت أبي إذا صلى وضع يمينه على شماله فوق السرة، وهذا يحتمل أن يكون ظناً من الراوي أنها كانت على السرة، ويحتمل أن يكون سهواً من أحمد في ذلك.

Translation:

“Issue: There has been a difference of opinion with regards to where the hands should be placed, for it has been transmitted from **Al-Fadl ibn Ziyād**: that he (meaning **Ahmed ibn Hanbal**) placed his right hand over his left **below the navel**, and it is the chosen position of Al-Khiraqī and the **more correct (asahh) position** due to what has been related by Abū Hurayra. He said that the Messenger of Allah (sallallahu alaihi wa sallam) commanded that the hand go on top of the [other] hand below the navel. And Abu Juhayfa related from Ali, alaihis salam, who said: ‘From the Sunna in Salah is to place the right hand over the left hand below the navel.’

And 'Abdullah [b. Ahmad b. Hanbal] transmitted and said: ‘I saw that when my father would pray, he would place his right [hand] over his left, **above the navel**.’ **There is a possibility that this is speculation on the part of the narrator, who supposed that they**

[the hands] were upon the navel. It is also possible that Ahmad did it out of forgetfulness [sahw].”

Note how Abu Ya’la knew of no position emanating from Imam Ahmed ibn Hanbal for literally placing the hands on the chest and nor did he even bring up narrations like that attributed to Wa’il ibn Hujr (ra) or Hulb at-Ta’i (ra) for placing on the chest. As for what Abu Ya’la mentioned as follows:

“And ‘Abdullah [b. Ahmad b. Hanbal] transmitted and said: ‘I saw that when my father would pray, he would place his right [hand] over his left, above the navel.’

The above narration from Abdullah ibn Ahmed is found in his Masa’il al-Imam Ahmed (1/72, no. 260) and straight after it he mentioned the narration from Ali (ra) for placing the hands below the navel. Quote:

حَدَّثَنَا قَالَ رَأَيْتُ أَبِي إِذَا صَلَّى وَضَعَ يَدَيْهِ أَحَدَهُمَا عَلَى الْآخَرَى فَوْقَ السُّرَّةِ حَدَّثَنَا قَالَ حَدَّثَنِي أَبِي قَالَ نَا
يَحْيَى بْنُ زَكَرِيَّا بْنُ زَائِدَةَ أَبُو سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ عَنْ زِيَادِ بْنِ زَيْدٍ السَّوَّائِيِّ عَنْ أَبِي جُحَيْفَةَ قَالَ
عَلَيَّ إِنْ مِنْ السُّنَّةِ فِي الصَّلَاةِ وَضَعَ الْكَفَّ عَلَى الْكَفِّ تَحْتَ السُّرَّةِ

It seems likely that Abu Ya’la read the above point from the Masa’il as transmitted by Abdullah and mentally noted that which is attributed to Abdullah by the transmitter of this Masa’il work, and that the narrator may have speculated on what Abdullah actually related when seeing his father praying. The reason being is that straight after narrating the point about placing the hands in Salah, Abdullah narrated the chain of transmission via his father via the route of Abdar Rahman Ibn Ishaq al-Kufi narrating from the route back to Ali (ra) that it is from the Sunna to place the hands beneath the navel in Salah.

They also mentioned Ibn Qayyim's *Bada'i al-Fawa'id* and the quote from this work has been shown above where the following was mentioned earlier:

“Let us summarise what Ibn Qayyim clearly asserted with profound clarity. It is stupendously clear that Imam Ahmed ibn Hanbal allowed the hands to be placed on 3 positions:

Under the navel, on it and slightly above it, but he clearly disliked them being placed on the chest. Note how ibn Qayyim himself declared the narration from Ali (ra) for placing the hands under the navel to be *Sahih*.”

As for the point they mentioned about the Tamhid of Ibn Abd al-Barr, then it would have been better if they quoted the statement implied. It appears to be the following point from al-Tamhid (20/75):

وقال أحمد بن حنبل فوق السرة وهو قول سعيد بن جبير قال أحمد ابن حنبل وإن كانت تحت السرة فلا بأس به.

Meaning:

“And Ahmed Ibn Hanbal said: Above the navel (*fawq as-Surra*), and it is the saying of Sa'eed ibn Jubayr. Ahmed Ibn Hanbal said: ‘And if one was to place beneath the navel then there is no harm in it.’”

Once again, the bloggers have shown themselves to be claimants who avoided mentioning the actual positions mentioned by Ibn Abd al-Barr al-Maliki (d. 463 AH)! The above clearly states that ibn Hanbal held two positions: Above or below the navel. As for the position of Sa'eed Ibn Jubayr then he too was against the placing of the hands on the chest as Imam Ahmed knew very well as he transmitted a narration to that effect. See below for this quote which is

also an astounding evidence which repudiates the claims of the blagging bloggers.

The bloggers have asserted that what Abdullah the son of Imam Ahmed Ibn Hanbal mentioned about his father placing the hands above the navel should be given priority over the reports of al-Khiraqi and Ibn Qudama as he was the son of Imam Ahmed, and thus must have been very familiar with his father's manner of performing Salah. The bloggers said:

This opinion should be given precedence over the others for two reasons. The first is because his son has reported this from him and he is likely to know the affair of his father more than anyone, more than al-Khirqee and Ibn Qudaamah and the chain from he father to the son is authentic. Ibn Qudaamah has not mentioned any chain for his claim, hence this cannot be taken to be the position of the Imaam.”

It is now even more interesting to see how they have brought in a principle which asserted:

“..because his son has reported this from him and he is likely to know the affair of his father more than anyone.”

They also stated that the chain (of transmission) from Abdullah ibn Ahmed from his father is authentic and Ibn Qudama has not mentioned any chain for his claim.

If they hold the chain of Abdullah from his father to be authentic then one wonders how they will reject the following that is also in the same Masa'il work compiled by Abdullah:

Source

Imam Ahmad ibn Hanbal would write *Ta'widh* and possessed a bowl and hair of the Prophet (sallallahu 'alaihi wa sallam) as mentioned by his son 'Abdullah ibn Ahmad ibn Hanbal in his Masa'il al-Imam Ahmad (1/447, no. 1622):

He ('Abdullah ibn Ahmad ibn Hanbal) narrated to us, saying: I saw my father [Ahmad ibn Hanbal] **writing Ta'awidh** [pl. of *Ta'widh*] for the one who was bald, as well as for his family and relatives for fever. He would write [them] for a woman when labour became difficult for her in a vessel or something delicate, and he would write the hadith of ['Abdullah] ibn 'Abbas [radhiallahu 'anh]; except that he would do that when an affliction occurred. I did not see him do this before an affliction occurred. I saw him **reciting incantation in water** and giving it to a sick person to drink and pour part of it over his head. And I saw my **father holding a strand of the Prophet's hair** (sallallahu 'alaihi wasallam), and he placed it on his mouth **kissing it**, and I believe I saw him **placing it on his head or his eye**. Then he **dipped it in water and drank it, seeking cure from it**. I saw him **taking a bowl of the Prophet** (sallallahu 'alaihi wasallam) which Abu Ya'qub ibn Isma'il ibn Sulayman ibn Ja'far sent to him. He washed it in a cistern of water, and then **drank from it**. I saw him, on more than one occasion, drinking some Zamzam water, and **seeking cure from it**, as well as **wiping his hands and face with it**.

1622 – حَدَّثَنَا قَالَ رَأَيْتُ أَبِي يَكْتُبُ التَّعَاوِيذَ لِلَّذِي يَقْرَعُ وَلِلْحَمَى لِأَهْلِهِ وَقَرَابَاتِهِ وَيَكْتُبُ لِلْمَرَأَةِ إِذَا عَسَرَ عَلَيْهَا الْوِلَادَةُ فِي جَامٍ أَوْ شَيْءٍ لَطِيفٍ وَيَكْتُبُ حَدِيثَ ابْنِ عَبَّاسٍ إِلَّا أَنَّهُ كَانَ يَفْعَلُ ذَلِكَ عِنْدَ وُقُوعِ الْبَلَاءِ وَلَمْ أَرَهُ يَفْعَلُ هَذَا قَبْلَ وُقُوعِ الْبَلَاءِ وَرَأَيْتُهُ يَعُودُ فِي الْمَاءِ وَيُشْرِبُهُ الْمَرِيضَ وَيَصُبُّ عَلَى رَأْسِهِ مِنْهُ وَرَأَيْتُ أَبِي يَأْخُذُ شَعْرَةَ مَنْ شَعَرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُهَا عَلَى فِيهِ يَقْبَلُهَا وَاحْسِبْ أَبِي قَدْ رَأَيْتُهُ يَضَعُهَا عَلَى رَأْسِهِ أَوْ عَيْنِهِ فَنَعْمَسُهَا فِي الْمَاءِ ثُمَّ شَرِبَهُ يَسْتَشْفِي بِهِ وَرَأَيْتُهُ قَدْ أَخَذَ قَصْعَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بِهَا إِلَيْهِ أَبُو يَعْقُوبَ بْنُ سُلَيْمَانَ بْنِ جَعْفَرٍ فَعَسَلَهَا فِي جَبِّ مَاءٍ ثُمَّ شَرِبَ فِيهَا وَرَأَيْتُهُ غَيْرَ مَرَّةٍ يَشْرَبُ مِنْ مَاءٍ زَمْزَمٍ يَسْتَشْفِي بِهِ وَيَمْسَحُ بِهِ يَدَيْهِ وَوَجْهَهُ

It seems probable that the two bloggers have rejected⁶⁸ the following even though it was reported by Abdullah ibn Ahmed from his father in his *al-I'la' wa ma'rifat al-Rijal* (2/492):

3243 – سَأَلْتُهُ عَنْ الرَّجُلِ يَمَسُّ مِنْبَرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَتَبَرَّكُ بِمَسِّهِ وَيَقْبَلُهُ وَيَفْعَلُ بِالقَبْرِ مِثْلَ ذَلِكَ أَوْ نَحْوِ هَذَا يُرِيدُ بِذَلِكَ التَّقَرُّبَ إِلَى اللَّهِ جَلَّ وَعَزَّ فَقَالَ لَا بَأْسَ بِذَلِكَ

House of Verification

Translation of the above wording:

“I asked him about the man who touches the minbar (pulpit) of the Prophet, may Allah bless him and grant him peace, seeks blessings⁶⁹ by touching it, kisses

⁶⁸ Based on the assertions in their pitiful work on the narration of Abu Ayyub al-Ansari (ra) mentioned earlier.

it and does things to the grave that are similar to this or that, desiring by doing so to draw nearer to Allah, Mighty and Majestic. He said, ‘There is no harm in that.’”

As for Ibn Hanbal’s above statement on touching the Prophetic grave, there is also a contrary report of his not knowing such an act as mentioned by Ibn Qudama al-Maqdisi in *al-Mughni*⁷⁰ from Abu Bakr al-Athram who was also one of Ibn Hanbal’s students.

The question for these bloggers is why do they reject what Abdullah reported and give preference to other reports attributed to Imam Ahmed as in the above narration from *al-I’lal wa ma’rifat al-Rijal*?! *Is it not down to double standards as it opposes their own methodology of understanding what is Tawhid, bid’a and shirk?!*

⁶⁹ Tabarruk

⁷⁰ 5/468, Dar a’lam al-Kutub, 3rd edn, Riyadh, 1997 CE, with editing by Abdullah al-Turki and Abdal Fattah

WHAT THE STUDENTS OF IBN HANBAL REPORTED FROM HIM ABOUT THE POSITION OF THE HANDS IN SALAH

Now in concluding this reply to the bloggers article entitled *al-Jawab al-Rabbani*, the following are all the known students of Imam Ahmed ibn Hanbal who mentioned from him that the hands are placed under the navel in Salah (as well as other places):

The report from al-Fadl ibn Ziyad:

It has been mentioned from al-Qadi Abu Ya'la as follows from his *al-Riwayatayn wal wajhayn* (1/116). Quote from the latter work:

رقم الجزء: 1 رقم الصفحة: 116

وضع اليدين تحت السرة حال القيام في الصلاة:

13 . مسألة: واختلفت في أي موضع يضع يديه فنقل الفضل بن زياد : أنه يضع اليمين على الشمال تحت

السرة، وهو اختيار الخرقى، وهو أصح لما روى أبو هريرة قال أمر رسول الله بأخذ الأكف على الأكف تحت

السرة. وروى أبو جحيفة عن علي عليه السلام . قال: من السنة في الصلاة وضع الأكف على الأكف تحت

السرة.

ونقل عبد الله قال رأيت أبي إذا صلى وضع يمينه على شماله فوق السرة، وهذا يحتمل أن يكون ظناً من الراوي أنها كانت على السرة، ويحتمل أن يكون سهواً من أحمد في ذلك.

Translation:

“Issue: There has been a difference of opinion with regards to where the hands should be placed, for it has been transmitted from **Al-Fadl ibn Ziyād**: That he (meaning **Ahmed ibn Hanbal**) placed his right hand over his left **below the navel**, and it is the chosen position of Al-Khiraqī and the **more correct (asahh) position** due to what has been related by Abū Hurayra. *He said that the Messenger of Allah (sallallahu alaihi wa sallam) commanded that the hand go on top of the [other] hand below the navel.* And Abu Juhayfa related from Ali, alaihis salam, who said: *From the Sunna in Salah is to place the right hand over the left hand below the navel.*”

The report from Ishaq ibn Mansur al-Kawsaj:

In his recension of the Masa'il (1/139, no. 211) of his teacher, Imam Ahmed ibn Hanbal, he mentioned the following discussion:

قُلْتُ : أين يضع يمينه على شماله ؟ قَالَ : كلُّ هذا عندي واسعٌ . قُلْتُ : إذا وضع يمينه

على (شماله) أين (يضعهما) قَالَ : فوق السرة **وتحت**

Translation:

“I said, ‘Where does one place his right hand on top of his left?’ He said, ‘All of this is vast according to me.’ I said, ‘If one placed his right hand on top of (his left), where (are they placed)?’ He said, ‘Above the navel as well as under it.”

The report from Abu Dawud al-Sijjistani

In his recension of the Masa'il al-Imam Ahmed (pp. 47-48), as follows:

قُلْتُ لِأَحْمَدَ ” وَضَعُ الْيَمِينِ عَلَى الشِّمَالِ فِي الصَّلَاةِ تَخْتَارُهُ؟ قَالَ : نَعَمْ “ . وَسَمِعْتُهُ ” سُئِلَ عَنْ وَضْعِهِ، فَقَالَ : فَوْقَ الشُّرَّةِ قَلِيلًا، وَإِنْ كَانَ تَحْتَ الشُّرَّةِ فَلَا بَأْسَ “ . وَسَمِعْتُهُ يَقُولُ : ” يَكْرَهُ أَنْ

يَكُونَ، يَعْنِي : وَضَعَ الْيَدَيْنِ عِنْدَ الصَّدْرِ

Translation:

I said to Ahmed, ‘Is your chosen position to place the right hand over the left in prayer?’ He said, ‘Yes.’ And I heard that he was asked about placing it and he said, ‘slightly above the navel. If it is below the navel then there is no harm in it.’ I also heard him saying, ‘It is disliked to be like that’, that is: Placing the hands upon the chest (indas-sadr).

The report from Abu Talib:

It was mentioned above that ibn Qayyim al-Jawziyya mentioned in his Bada'i al-Fawa'id the following from Abu Talib and al-Muzani, as part of his discourse on where the hands may be placed in Salah:

Abu Talib: “I asked Ahmed where to place his hand when praying? He replied, ‘on the navel, or underneath’, all of which is comprehensive according to him, if it is placed above the navel, on it or beneath it.”

The report from al-Muzani:

“He (ibn Hanbal) said according to the report of al-Muzani: ‘A little under the navel and it is disliked that they are placed on the chest (ala’l Sadr).’”

From the above 5 students of ibn Hanbal it can be seen that one of them is on record as stating that Imam Ahmed would place the hands under the navel in Salah itself and not just stating that verbally as an opinion amongst other opinions. That is the report of al-Fadl ibn Ziyad. This was why al-Qadi Abu Ya’la said that it was chosen by al-Khiraqi and it is “the more correct (asahh) position.”

Thus, the report from al-Fadl ibn Ziyad is a conclusive proof that Imam Ahmed ibn Hanbal did place his hands under the navel in Salah and the report from his own son, Abdullah as in his recension of the Masa’il was explained away by a leading Hanbali faqih, namely, Abu Ya’la ibn al-Farra (d. 458 AH), as being down to the speculation of the transmitter of the Masa’il from Abdullah ibn Ahmed ibn Hanbal.

Here is the quote from al-Riwayatayn wal wajhayn (1/116) of al-Qadi Abu Ya’la with regard to the last point made above:

“And ‘Abdullah [b. Ahmad b. Hanbal] transmitted and said: ‘I saw that when my father would pray, he would place his right [hand] over his left, above the navel.’ There is a possibility that this is speculation on the part of the narrator, who supposed that they [the hands] were upon the navel. It is also possible that Ahmad did it out of forgetfulness [sahw].”

This also leads to the conclusion that since al-Fadl ibn Ziyad, Ishaq ibn Mansur al-Kawsaj, Abu Talib, al-Muzani and Abu Dawud have all related from their teacher, Imam Ahmed ibn Hanbal, allowing the placing of the hands under the navel, then this leads to the assertion that Imam Ahmed did not absolutely reject the narration from Ali (ra) mentioning the placing of the hands under the navel as being from the Sunna, despite containing the somewhat controverted narrator Abdar Rahman Ibn Ishaq al-Kufi in the chain of transmission as in his Musnad and in his son Abdullah's recension of the Masa'il.

This would also explain why a number of leading Hanbali scholars have made use of the narration from Ali (ra) or Abu Hurayra (ra). All of these facts emanating from the 5 named students of Imam Ahmed ibn Hanbal was either missed or deliberately unmentioned by the bloggers of disrepute being responded to.

It is also worth pointing out how al-Albani had a methodology on this matter of where the hands should be placed which was starkly at odds with the comprehensive way of Imam Ahmed ibn Hanbal. Al-Albani stated in his Sifat-us-Salah⁷¹:

"To place them on the chest is what is proved in the Sunnah, and all that is contrary to it is either da'eef or totally baseless."

This statement from al-Albani is intolerant of other major Imams from the Salaf who allowed placing the hands under the navel or slightly above it.

From the above selection of quotes it is now apparent that Imam Ahmed Ibn Hanbal disliked that the hands be placed near the chest according to three of his students. Namely, Abu Dawud, his son Abdullah Ibn Ahmed Ibn Hanbal

⁷¹ http://www.qss.org/articles/salah/footnotes/06_fn.html

and al-Muzani. All of this was unmentioned by the two bloggers from Birmingham due to their lack of investigative skills (tahqiq), or hidden from the gaze of the readers as it clearly opposed their theory that Imam Ahmed would place his hands literally on the chest in Salah!



WHAT THE STRONGEST VIEW IS IN THE HANBALI SCHOOL ON THIS MATTER

The two bloggers said on pp. 9-10 of their article on al-Khiraqi:

Delving into the Mukhtasar al-Khiraqee we have yet another explanation titled, '*Sharh az-Zarkashee A'la Matn al-Khiraqee*' which was authored by Shaikh Shams ud deen Abu Abdullaah Muhammad bin Abdullaah az-Zarkashee, who was Egyptian during the 8th century Hijree and he died approximately in the year 772H. So again this is an early explanation.

Shaikh Zarkashee said,

“and both of them placed below the navel” (Explanation) This is one report from (Imaam) Ahmad. From what Ahmad and Abu Dawood transmit from Alee (RadhiAllaahu Anhu) who said, “It is from the Sunnah to fasten the palm(s) in the prayer below the navel.” And the definitive Sunnah is equivalent to the Sunnah from the Messenger of Allaah (Sallallahu Alayhee Wasallam)

The second report (from Imaam Ahmad) and this has the most precedence (al-Afdhal) is to place the hands below chest as is narrated from Qabeesah bin Hulb from his father who said, “I saw the Prophet (Sallallahu Alayhee Wasallam) he placed his hands on his chest” and Yahyaa ibn Sa'eed described this and said, “the right on the left above the joint.” Transmitted by Ahmad.

The third report (from Imaam Ahmad) one has a choice between the 2. This was adopted by Abee Moosaa and Abul Barkaat and his actions upon it has been reported. Abul Barkaat said, “and so from these narrations there is a wide scope in these 2 commands and there is no harm in anyone from amongst them. And Allaahs knows best.” (Sharh az-Zarkashee A'la Matn al-Khiraqee (1/298) Edn 3rd 1430H/2009, Maktabah al-Asdee, Makkah, KSA)

Reply:

They gave a reference to a commentary to Mukhtasar al-Khiraqi by the 8th century Hanbali scholar, **Shamsud-Din al-Zarkashi** (d. 772 AH). Once again, this too is a relatively late book written as a commentary to the said Mukhtasar. Indeed, had these bloggers done a little bit of background research they should have realised that there is a much earlier commentary to Mukhtasar al-Khiraqi that has also been published (see later). Even from the quote provided from al-Zarkashi one can clearly see from the bloggers own translation these points which do not advocate placing the hands literally on the chest:

- i) *and both of them placed below the navel” (Explanation) This is one report from (Imaam) Ahmad.*
- ii) *The second report (from Imaam Ahmad) and this has the most precedence (al-Afdhal) is to place the hands below chest*
- iii) *The third report (from Imaam Ahmad) one has a choice between the 2. This was adopted by Abee Moosaa and Abul Barkaat and his actions upon it has been reported. Abul Barkaat said, “and so from these narrations there is a wide scope in these 2 commands and there is no harm in anyone from amongst them.*

House of Verification

Thus, it is clear that al-Zarkashi did not mention that the hands are placed literally on the chest which is beneath the lower neck and above the diaphragm. He took the position that it is afdhal (more preferred) to place the hands BELOW THE CHEST. In Arabic, al-Zarkashi clearly stated this also

الأفضل جعلهما تحت صدره

Hence, the wording in Arabic - تحت صدره Means: “Under the chest” and not on the chest itself since it has already been shown from genuine quotes going back to Imam Ahmed ibn Hanbal disliking al-takfir, which is to put the hands around the region of the actual chest.

As for the narration mentioned by al-Zarkashi from the Musnad Ahmed from Hulb at-Ta'i (ra), then it has been stated earlier about this narration:

- i) The Hanbali, Diya al-Maqdisi (d. 643 AH) mentioned the Hulb narration in his *al-Sunan wal Ahkam* (2/35) but did not consider it sound enough to incorporate in his *al-Mukhtara*. Rather, Diya al-Maqdisi incorporated the athar of Imam Ali (ra) mentioning under the navel into the *Mukhtara*; thus considering it to be authentic despite mentioning those who weakened the sub narrator in the sanad back to Ali (ra) known as Abdar Rahman ibn Ishaq al-Kufi in his *al-Sunan wal Ahkam* (2/36, no. 1286)
- ii) In *al-Tahqiq fi ahadith al-khilaf* (1/339) by Ibn al-Jawzi he did weaken this narration from Ali (ra), but nevertheless the final verdict of ibn al-Jawzi is likely to be his acceptance of this narration as being a type of authentic narration since he advocated the placing of the hands beneath the navel in his *Ahkam al-Nisa* (p. 18). In the latter work he did not mention the placing of the hands on the chest at all which is an indication of his not accepting the narration from Hulb (ra) as he mentioned it in *al-Tahqiq* (1/338), and in his *Jami al-Masanid* (no. 6668) as recorded from the Musnad of Ahmed ibn Hanbal.

- iii) It will be clear once and for all below that Imam Ahmed did not adopt the position for placing the hands on the chest at all, and if he had transmitted the narration from Hulb as found in some manuscripts of the Musnad Ahmed, then he did not accept it as a valid evidence to place the hands upon the chest in Salah. On the contrary, he disliked the hands be placed on the chest in Salah.
- iv) Firstly, the narration from Hulb is also weak as has been admitted by some writers from within Salafism also in these days. Secondly, just because Imam Ahmed may have recorded this narration, then it is not a conclusive proof that he actually acted on that narration in all of his prayers. If these bloggers think that he did then they are challenged to prove this unsubstantiated claim from any of the recognised works that detail the actual verdicts of Imam Ahmed. These works are known as Masa'il works of which several were compiled by his various disciples like his two sons – Abdullah and Salih, as well as those by Ishaq ibn Mansur, al-Maymuni, al-Marrudhi, Baghawi, Muhammad ibn al Hakam, Abu Dawud, Harb al-Kirmani and others.
- v) Where is your proof that Imam Ahmed ever considered the narration from Hulb to be Sahih let alone used it as a proof (hujja) to place the hands on the chest in Salah?! If you fail to address this claim with authentic chains of transmission going back to Imam Ahmed then you should admit that bloggers like yourselves **LIED** against Imam Ahmed. They should not think that their get out clause is to quote some later scholars who themselves did not provide any authentic narration from Imam Ahmed suggesting he would put his hands literally on the chest! These people brag they are the People of Isnad (Ahlul-Isnad) and Ahlul Hadith, but they need to

substantiate this point with Sahih narrations going back to Imam Ahmed.

- vi) It is now more apparent that Imam Ahmed ibn Hanbal did not hold the position of literally placing the hands on the chest based on the reports from Abu Dawud (in his *Masa'il al Imam Ahmed*), Abdullah ibn Ahmed (as quoted in *Tabaqat al Hanabila* of Ibn Abi Ya'la) and al-Muzani (as quoted by Ibn Qayyim al Jawziyya in his *Bada'i al-Fawa'id*). Rather, he totally disliked this practice and so this is a clear deconstruction of the claim made by the two bloggers as well as their late authority, Badiud-Din Sindi, that Imam Ahmed would place his hands on the chest!
- vii) It is thus a tremendous argument to show that even if Imam Ahmed recorded the hadith from Hulb at-Ta'i for placing the hands on the chest in his Musnad, he clearly did not act on it. This would mean that Imam Ahmed gave preference to the narration he must have known of forbidding al-Takfir as discussed above, and thus the narration from Hulb to Imam Ahmed was either:
 - a) Weak (da'eef) or
 - b) Abrogated (mansukh)

House of Verification

The following point is also important to add:

In the chain of transmission for the narration attributed back to Hulb (ra) there is the subnarrator, **Imam Sufyan al-Thawri** in it just as found in the narration attributed back to Wa'il ibn Hujr (ra) in Sahih ibn Khuzayma. It is well known and accepted by a number of scholars of the past who voiced a

verdict on where the hands should be placed that the verdict of Sufyan al Thawri was that the hands are placed beneath the navel. This was demonstrated from the works of those scholars that belong to the same school of thought as the two bloggers being responded to earlier:

- i) **Shamsul Haqq al-Azimabadi** (d. 1911 CE) in his commentary to Sunan Abi Dawud known as *Awn al-Ma'bud* (2/323) mentioned that Abu Hanifa, Sufyan al-Thawri, Ishaq ibn Rahawayh and Abu Ishaq al-Marwazi (from the Shafi'is) all held the position that placing the hands under the navel was their adopted position in Salah

وَالْحَدِيثُ اسْتَدَلَّ بِهِ مَنْ قَالَ إِنَّ الْوَضْعَ يَكُونُ تَحْتَ السُّرَّةِ وَهُوَ أَبُو حَنِيفَةَ **وسفيان الثوري**
وإسحاق بن راهويه وأبو إسحاق المروزي من أصحاب الشافعي

- ii) **Abdar Rahman al-Mubarakpuri** (d. 1935 CE) mentioned in his commentary on the *Jami al-Tirmidhi* under the title, *Tuhfatul Ahwazi* (2/77) that Imam ibn Abd al-Barr al-Maliki (d. 463 AH) had mentioned in his *al-Tamhid lima fil Muwatta min al ma'ani wal asanid* that Imams Abu Hanifa and Sufyan al-Thawri held the position that the hands are placed under the navel in Salah:

هذا بن عبد البر حافظ دهره قال في التمهيد وقال **الثوري** أبو حنيفة أسفل السرة

- iii) **Nasir al-Albani** (d. 1999 CE) in the Asl version of his *Sifatul Salah* (1/223) has also mentioned that Imams Abu Hanifa, Sufyan al-

Thawri and others held the position that the hands should be placed under the navel:

وذهب أبو حنيفة، وسفيان الثوري وغيرهما إلى أن الوضع تحت السرة

- iv) **Mahir al-Fahl** in his *Athar Ikhtilaf al-asanid wal mutun fi Ikhtilaf al-fuqaha* (p. 381) has mentioned that not only was Sufyan al-Thawri of the position to place the hands under the navel but also he gave references to Imams: Abu Hanifa, Ahmed ibn Hanbal, Ishaq ibn Rahawayh, Abu Ishaq al-Marwazi, Abu Mijlaz and Ibrahim al-Nakha'i (the last two named are tabi'in).

He has also mentioned in his *al-Jami fil 'Ilal wal Fawa'id* (3/232) that it is the position of Sufyan al-Thawri to place the hands under the navel in Salah.

It seems likely that the first major scholar to mention this position from Imam Sufyan al-Thawri was **Imam ibn al-Mundhir** (d. 319 AH) in his *al-Awsat* (3/243, no. 1287, 1st edn, 2009 CE, Dar al-Falah, ed. Yasir ibn Kamal) and in his *al-Ishraf* (2/13, no. 391). This was then also mentioned by several scholars via the ages with no one denying its ascription to al-Thawri as his only known position. The ones who have a problem with this are the likes of the duo being responded to whose view is of no credence when their own scholars named above have accepted this without any form of rejection.

Since Sufyan al-Thawri did not act upon what was attributed to Hulb (ra) then this indicates that he considered the narration itself to be either weak (da'eef) or possibly abrogated. There is also the issue of Simak ibn Harb and Qabisa ibn Hulb being in the chain of transmission, and for brevities sake these points have not been discussed here.

Note also that earlier on some of the Salafis of this age who also weakened this narration from Hulb (ra) were mentioned. As for al-Zarkashi's claim that placing the hands under the chest was the more afdhal (more preferred) view, then this is not the view of the majority of Hanbali scholars and he has not mentioned the following that have been mentioned earlier for it is a proof to show what was the most strongest view in the Hanbali School itself:

Qadi Abu Ya'la al-Hanbali's (d. 458 AH) mentioned in his *al-Rimayatayn wal wajhayn* (1/116):

“There has been a difference of opinion with regards to where the hands should be placed, for it has been transmitted from **Al-Fadl ibn Ziyād**: That he (meaning **Ahmed ibn Hanbal**) placed his right hand over his left **below the navel**, and it is the chosen position **of Al-Khiraqī** and the **more correct (asahh) position** due to what has been related by Abū Hurayra. *He said that the Messenger of Allah (sallallahu alaihi wa sallam) commanded that the hand go on top of the [other] hand below the navel.* And Abu Juhayfa related from Ali, alaihis salam, who said: *‘From the Sunna in Salah is to place the right hand over the left hand below the navel.’*”

The Hanbali expert on the differences between early scholars known as **al-Wazir ibn Hubayra** (499- 560 AH) has mentioned the following in his *Ikhtilaf al-A'immatul Ulama*:

فقال أبو حنيفة: يضعهما تحت السرة.

وقال مالك والشافعي: يضعهما تحت صدره وفوق سرتة.

وعن أحمد ثلاث روايات أشهرها كمذهب أبي حنيفة وهي التي اختارها الخرقى، والثانية كمذهب مالك والشافعي . والثالثة التخيير بينهما "

Meaning:

"Abu Hanifa said: They are placed below the navel

Malik and al-Shafi'i said: They are placed under the chest and above the navel

*From Ahmed (ibn Hanbal) there are three reports **and the most well known (ash-harr) is like the Madhhab of Abu Hanifa** and it was preferred by al-Khiraqi, and the second (report) is like that of the Madhhab of Malik and al-Shafi'i. The third (report) is a choice between them both."*

Ibn Muflih al-Hanbali (d. 884 AH) mentioned in his *al-Mubdi fi-Sharh al-Muqni* (1/381, Darul Kutub al-Ilmiyya edn):

*"[And both of them (the hands) are placed under his navel]: **From the most well known (ash-harr) of narrations,** and it has been authenticated by Ibn al-Jawzi and other than him, from the saying of Ali (ra): 'From the Sunna is to place the right (hand) on the left below the navel', it has been related by Ahmad and Abu Dawud, but he mentioned in "al-Tahqiq" that it is not Sahih..."*

Alaud-Din al-Mardawi (d. 885 AH) mentioned in his *al-Insaf fi ma'rifa al rajih min al khalaf ala Madhhab al-Imam Ahmed ibn Hanbal* (2/46) the following points with regard to Imam Ahmed ibn Hanbal and his Madhhab:

(وَيَجْعَلُهُمَا تَحْتَ سُرَّتِهِ) هَذَا الْمَذْهَبُ، وَعَلَيْهِ **جَمَاهِيرُ الْأَصْحَابِ**، وَعَنْهُ يَجْعَلُهُمَا تَحْتَ صَدْرِهِ، وَعَنْهُ يُخَيَّرُ

“[And both of them (the hands) are placed under his navel] - This is the Madhhab, and upon it are the majority of the companions (of the Hanbali school), and from him is to place them under the chest (tahta sadrihi), and from him is a choice (on where to place).”

This quote shows that the preferred view (rajih) is to place them under the navel and it was the position of the vast majority of the Hanbali scholars until the 9th century. He mentioned that one position from Ibn Hanbal was to place under the chest, but it is clear that it is not on the chest literally. This quote also demonstrates that the Hanbalis do not affirm the claim that the chest is anything above the navel towards the lower neck as the bloggers assumed!

As for the bloggers comments to the statement they mentioned from al-Zarkashi:

Again essentially 2 opinions below the navel based on the narration of Alee (RadhiAllaahu Anhu) and this has been established and comprehensively elucidated to be weak due to a central problematic narrator.

The saying of Shaikh Zarkashee below the chest is not problematic and just requires a little further comprehension and reasoning.

Firstly below the chest does not mean below the navel rather it means above the navel. It must also be noted Shaikh Zarkashee said back in the 8th century that this has precedence ie it is better to place the hands above the navel.

Secondly Shaikh Zarkashee uses the report of Hulb which categorically mentions chest.

Thirdly he explains what he means by chest as he goes onto say Imaam Yahyaa ibn Sa'eed described 'chest' as being above the joint.

Fourthly the question what does the joint mean here? Well being open minded and not indulging into polemics that some will exhort to, it is most pertinent that they are answered before they create further confusion and that is the 'Madhabees' may say above the joint may mean placing the right hand on and over the joint of the left hand ie the palm of the right hand covers the back of the left hand, the wrist and the beginning of the forearm.

This is an incorrect notion as the word 'fauqa' (above) has been used denoting position in terms of height in relation to something else and if the meaning we have discussed above was intended, the word A'la (on) would have been used.

Fifthly it could be strongly argued that Imaam Yahyaa ibn Sa'eed describing the narration of Hulb is doing so in specifying and clarifying what is meant and intended by chest and the author ie Shaikh Zarkashees by bringing his statement is also explaining his position where he said "below the chest." So the joint here could mean and refer to the joint that occurs between the 2 sides of the ribs which is well above the navel and just below the chest in the general understanding of the word chest.

We have also discussed previously the meaning of the word chest and what does some have opined it could refer to anything from the lower part of the neck to the navel.

Reply:

As for their claim: "Again essentially 2 opinions below the navel based on the narration of Alee (RadhiAllaahu Anhu) and this has been established and comprehensively elucidated to be weak due to a central problematic narrator"

They are implying the central narrator to be Abdar Rahman ibn Ishaq al-Kufi and it has been shown already that he is not unanimously considered to be weak (da'eef). Additionally, a list of names has been provided of those who authenticated the narration from Ali (ra) via the route of Abdar Rahman ibn Ishaq al-Kufi. On top of this there are supporting narrations going back to Ali

(ra) as in some manuscripts of al-Tamhid of ibn Abd al-Barr and more prominently in the Kitab al-Afrad of al-Daraqutni.

The bloggers failed to mention all of these supporting narrations due to their lack of knowledge of all the narrations pertaining to the place of the hands in Salah. The same can be witnessed in the writings of others from their sect who wrote on this issue, namely, Shamsul Haqq al-Azimabadi, Abdar Rahman al-Mubarakpuri, Badiud-Din Sindi, al-Albani, Zubair Ali Za'i, Thanaullah Zia and others, as they did not know of or had access to some unpublished manuscripts mentioning such narrations.

As for the rest of their claims mentioned in the above box it has already been shown above that Imam Ahmed ibn Hanbal disliked placing the hands on the literal chest but allowed placing under the navel or slightly above the navel. Even the narration from Hulb (ra) was not interpreted by al-Zarkashi to mean placing literally on the chest, but merely above the navel which is described as being 'under the chest' - تحت صدره

As for what they mentioned with regard to the wording of Imam Yahya ibn Sa'eed al-Qattan then this is what was mentioned by Shaykh Muhammad ibn Ali al-Nimawi in his *al-Ta'liq al-Hasan*: (1/145) as quoted by Riyadh al-Haqq⁷²:

House of Verification

"I have a suspicion that the wording of this hadeeth has mistakenly been changed by a writer. The correct words would appear to be "Yadhau hadhihi ala hadhihi", i.e., "he would place this hand upon this hand", and not "hadhihi ala sadrihi", i.e., "this hand upon his

⁷² Salah of the Believer, p. 94

chest". Only this wording would be in agreement with the narrators own interpretation of the hadeeth as is stated in the narration "Yahya described this as being the right hand upon the left above the wrist joint". This would also tally with all the other narrations of this hadeeth that do not contain the wording "upon the chest", and would also explain why the following authors have not included this narration in their comprehensive books: Haithami in his Majm'a al Zawaid, Suyuti in his Jam' al Jawami, and Ali al Muttaqi in his Kanz al-Ummal. And Allah knows best.'

The author of Awn al M'abud⁷³ also admits that Yahya's commentary does not fit the wording of the hadeeth."

For the benefit of the reader it is worth mentioning at this juncture that al-Nimawi's *Atharus-Sunan* was replied to by Abdar Rahman al-Mubarakpuri in his *Abkar al-Minan*. The admirers of al-Mubarakpuri take this as some sort of scholarly triumph over the pro-Hanafi proofs substantiated by al-Nimawi. What many if not most of them do not know or failed to grasp is that al-Nimawi's own son did write a counter reply to *Abkar al-Minan*, and it is entitled *al-Qawl al-Hasan fi al-Radd ala Abkar al-Minan*. The latter work is out of print and I have seen the 1963 edition that is available in the library of Nadwatul Ulama in Lucknow, India.

As for their last point quoted above: "We have also discussed previously the meaning of the word chest and what does some have opined it could refer to anything from the lower part of the neck to the navel."

The following section is a further answer to that claim.

⁷³ This is Shamsul Haqq al-Azimabadi from the same sect as the two bloggers

PROOFS FROM HANBALI, SHAFI'I AND MALIKI WORKS THAT ABOVE THE NAVEL MEANS UNDER THE ACTUAL CHEST: A REPLY TO BADIUD-DIN AL-SINDI AND HIS ADVOCATES

The late Salafi Shaykh, Badiud-Din al-Sindi, was quoted earlier as stating on the last page of his *“The Position of the Hands of the Prophet (sallallahu alaihi wa sallam) in The Prayer (p. 19):*

“Further Imaam Shaafi’ee’s actual madhaab is to place the hands upon the chest, and after finding an authentic hadeeth, Ahmad Ibn Hanbal started putting his hands upon the chest also. Also Imaam Maalik mentions putting the hands upon the chest as many Hanafee’s have recorded.

It is thus clear from the above that the Imaams Maalik, Shaf’iee and Ahmad Ibn Hanbal advocated placing the hands upon the chest.”

Reply:

It has been conclusively shown with proofs from Abu Dawud, Abdullah ibn Ahmed ibn Hanbal and al-Muzani, that Imam Ahmed ibn Hanbal clearly disliked placing the hands literally on the chest, and this is called al-takfir. Hence, Badiud-Din al-Sindi’s claims:

“Ahmad Ibn Hanbal started putting his hands upon the chest also.”

“..And Ahmad Ibn Hanbal advocated placing the hands upon the chest.”

Is a total misrepresentation of the facts by al-Sindi and it contradicts that which is presented via Hanbali literature as demonstrated earlier. One wonders if the bloggers would dare to call their late authority a distorter or even a prevaricator for his brazen claims with regard to Imam Ahmed?! This is said for the simple reason that had we made a claim about Ibn Hanbal which was unsubstantiated then these type of bloggers would have most likely hastened to declare us as liars and distorters as is their usual habit! One also wonders where did Ibn Hanbal find an ‘authentic’ hadith to place the hands on the chest as al-Sindi claimed so categorically?! If he meant the one from Hulb at-Ta’i (ra) then it is not Sahih even according to other writers from the same sect as these bloggers of disrepute, let alone acted upon by Imam Ahmed and the vast majority of Hanbali scholars.

Some quotes in demonstration of the demarcation of the chest from that which is known as below the chest but above the navel from the Hanbali, Maliki and Shafi’i Madhhabs:

A) Hanbali views:

- i) The Hanbali expert on the differences between early scholars known as **al-Wazir ibn Hubayra** (499- 560 AH) has mentioned the following in his *Ikhtilaf al-A’immatul Ulama* (1/107):

فَقَالَ أَبُو حَنِيفَةَ: يَضْعُهُمَا تَحْتَ السَّرَةِ.

وَقَالَ مَالِكٌ وَالشَّافِعِيُّ: يَضْعُهُمَا تَحْتَ صَدْرِهِ وَفَوْقَ سَرْتِهِ.

وعن أحمد ثلاث روايات أشهرها كمذهب أبي حنيفة وهي التي اختارها الخرقى، والثانية كمذهب مالك والشافعي . والثالثة التخيير بينهما "

Meaning:

"Abu Hanifa said: They are placed below the navel

Malik and al-Shafi'i said: They are placed under the chest and above the navel

From Ahmed (ibn Hanbal) there are three reports and the most well known (ash-harr) is like the Madhhab of Abu Hanifa and it was preferred by al-Khiraqi, and the second (report) is like that of the Madhhab of Malik and al-Shafi'i. The third (report) is a choice between them both."

- ii) In *al-Mubdi f Sharh al-Muqni* (1/381) by **Ibn Muflih al-Hanbali** (d. 884 AH) it was stated:

وَعَنْهُ: تَحْتَ صَدْرِهِ، وَفَوْقَ سُرَّتِهِ، وَعَنْهُ: يُخَيَّرُ، اخْتَارَهُ فِي " الْإِرْشَادِ " لِأَنَّ كُلًّا مِنْهُمَا مَأْثُورٌ،
وَوَظَاهِرُهُ يُكْرَهُ وَضَعُهُمَا عَلَى صَدْرِهِ

Meaning:

"And from him (ibn Hanbal): under the chest and above the navel, and from him: A choice, it was preferred in al-Irshad, because both of them are transmitted (via narrations), and it is apparent that it is disliked to place them on the chest."

B) Shafi'i views:

- i)** **Isma'il al-Muzani** (d. 264 AH) was the famous student of Imam al-Shafi'i. He compiled the fiqh of al-Shafi'i in an abridged work called *Mukhtasar al-Muzani*. This is what it stated in the latter work (p. 107) -

[بَابُ صِفَةِ الصَّلَاةِ وَمَا يَجُوزُ مِنْهَا وَمَا يُفْسِدُهَا]

وَيَأْخُذُ كُوعَهُ الْأَيْسَرَ بِكَفِّهِ الْيُمْنَى وَيَجْعَلُهَا **تَحْتَ صَدْرِهِ**

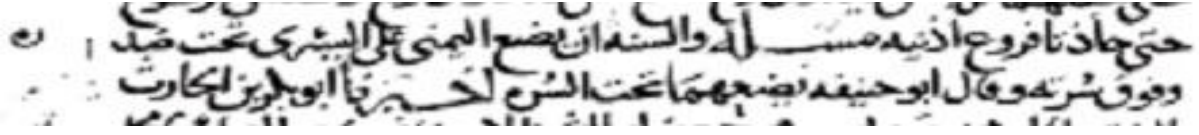
Meaning:

“And take the left wrist by the right hand and place them under the chest”

The highlighted portion clearly stated that the hands are placed "under the chest (tahta sadrihi)." This being the real position of Imam al-Shafi'i and it means literally below the chest but above the navel.

- ii)** The Shafi'i Muhaddith, **Abu Bakr al-Bayhaqi** (d. 458 AH), in his *al-Khilafiyyat* has a chapter heading entitled: *“The Sunna is to place the right (hand) over the left (hand) under the chest and above the navel, and Abu Hanifa said they are placed under the navel ”*

Digital scan from the Qarawayn copy of *al-Khilafiyyat* (folio 144b):



iii) **Yahya al-Nawawi** (d. 676 AH) was a famous Shafi'i faqih and Muhaddith. Let us see what he mentioned about Imam al-Shafi'i's view and the view of other Imams in his *al-Majmu Sharh al-Muhadhhah* (3/313):

أَنَّ مَذْهَبَنَا أَنَّ الْمُسْتَحَبَّ جَعْلُهُمَا تَحْتَ صَدْرِهِ فَوْقَ سُرَّتِهِ وَهَذَا قَالَ سَعِيدُ بْنُ جُبَيْرٍ وَدَاوُدُ

Meaning:

“That it is praiseworthy (mustahab) in our madhhab to place them under the chest and above the navel, and this being the saying of Sa'eed ibn Jubayr ⁷⁴and Dawud (al-Zahiri).”

Also in his *Sharh on Sahih Muslim* (4/96), al-Nawawi stated:

وَإِذَا وَضَعَ يَدَيْهِ حَظَّهُمَا **تَحْتَ صَدْرِهِ** فَوْقَ سُرَّتِهِ هَذَا مَذْهَبُ الشَّافِعِيِّ وَالْأَكْثَرِينَ وَقَالَ أَبُو حَنِيفَةَ

وَبَعْضُ أَصْحَابِ الشَّافِعِيِّ تَحْتَ سُرَّتِهِ

⁷⁴ See below for this from Ibn Jubayr

“And if placing the hands then put them under the chest and above the navel. This is the Madhhab of al-Shafi’i and most of them. Abu Hanifa and some of the companions of al-Shafi’i said: ‘under the navel’”

Al-Nawawi has also stated that the hands are placed under the chest (tahta sadrihi) in his *Minhaj al-Talibin* (p. 30).

Other Shafi’i references:

- iv) Abul Hasan al-Mahamili (d. 415 AH) in his *al-Lubab fi fiqh al-Shafi’i* (1/101)
- v) Abul Hasan al-Mawardi (d. 450 AH) in *al-Iqna fil fiqh al-Shafi’i* (p. 38) has mentioned placing under the chest and above the navel (tahta sadrihi wa fawq as-surra)
- vi) Abu Ishaq al-Shirazi (d. 476 AH) in *al-Tanbih fil fiqh al-Shafi’i* (p. 30) stated under the chest (tahta sadrihi)
- vii) Abul Hussain al-Imrani (d. 558 AH) in *al-Bayan fi madhhab al-Imam al-Shafi’i* (2/175) has mentioned placing under the chest and above the navel (tahta sadrihi wa fawqas surratihi)
- viii) Ibn al-Naqib al-Misri (d. 769 AH) in his *Umdatus Salik* (p. 47) has mentioned placing under the chest and above the navel (tahta sadrihi wa fawqas surratihi)
- ix) Khatib al-Shirbini (d. 977 AH) in his *Mughni al-Muhtaj* (1/588)

C) Maliki views:

The well-known view of the Maliki School is to leave the hands on the side (sadr/irsal) in the Fard prayers. In the supererogatory (nafl) prayers the option of folding the hands is also acceptable. The following are some of the references that mention the placing of the hands under the chest in Salah:

- i) **Abul Abbas Ahmed ibn Umar al-Qurtubi al-Maliki** (d. 656 AH) has related in his *Mufhim lima Ashkala min Talkhis Kitab Muslim* (4/106) from two students of Imam Malik known as Muttarif and Ibn al Majishun that Imam Malik held the view that the hands are placed under the chest (tahta sadrihi)
- ii) **Qadi Iyad** (d. 544 AH) in his commentary to Sahih Muslim known as *Ikmal al-Mu'allim bi Fawa'id Muslim* (2/291) has placed a chapter heading to Sahih Muslim which mentioned placing the hands under the chest and above the navel (tahta sadrihi fawqa surratihi)
- iii) **Abdal Wahhab al-Baghdadi al-Maliki** (d. 422 AH) in his *al-Ishraf ala nukat masa'il al-khilaf* (1/267) has mentioned the hands are placed under the chest and above the navel (tahta sadrihi wa fawqa surratihi)
- iv) **Jalalud-Din ibn Abdullah ibn Najm ibn Shas** (d. 616 AH) in his *Iqd al-Jawahir al-Thamina fi Madhhab alim al-Madina* (1/96)
- v) **Tajud-Din al-Sulami al-Dimyati** (d. 805 AH) in his *al-Shamil fi fiqh al-Imam Malik* (1/104)

- vi) Jamalud-Din Ibn al-Hajib al-Maliki (d. 646 AH) in his *Jami al-Ummahat* (1/94)
- vii) Muhammad ibn Yusuf al-Gharnati (d. 897 AH) in his *al-Taj wal iklil li Mukhtasar Khalil* (2/240) quoted a certain al-Qadi as saying: 'Under the chest and above the navel.'
- viii) Muhammad ibn Abdal Baqi al-Zarqani (d. 1122 AH) in his *Sharh on Muwatta Malik* (1/454) has mentioned from Abdal Wahhab: "The Madhhab is to place them under the chest and above the navel."
- ix) Muhammad ibn Alish al-Maliki (d. 1299 AH) in his *Minah al-Jalil Sharh Mukhtasar Khalil*

There appears to be no known authentic narration stating that Imam Malik would place his hands on the literal chest as Badiud-Din al-Sindi claimed, let alone from Imams Ibn Hanbal and al-Shafi'i. On the contrary it has been mentioned above from Abul Abbas al-Qurtubi on the authority of Muttarif and Ibn al Majishun that Imam Malik held the view that the hands are placed under the chest (tahta sadrihi)

House of Verification

A COMMENTARY ON MUKHTASAR AL-KHIRAQI NOT MENTIONED BY THE TWO BLOGGERS AND WHAT IT STATED

The two bloggers, Abu Hibban and Abu Khuzaima did not mention what was stated in a relatively very early commentary to the Mukhtasar al-Khiraqi. This being *al-Muqni fi Sharh Mukhtasar al-Khiraqi* by **Shaykh Abu Ali al-Hasan ibn Ahmed ibn Abdullah ibn al-Banna** (396-471 AH). Instead they opted to use much later commentaries by Nurud-Din Abi Talib (d. 684 AH) and al-Zarkashi (d. 772 AH). The following is the title page of the work being referred to:

كِتَابُ الْمُقْنِ فِي شَرْحِ مُخْتَصَرِ الْخِرَاقِيِّ

لِلْإِمَامِ وَالْحَافِظِ الْحَدِيثِ الْعَقِيلِ الْقَوِيِّ
أَبِي عَلِيٍّ الْحَسَنِ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ الْبَنَّا
٣٩٦ - ٤٧١ هـ

House of Verification

مُتَّحِقَاتُ كُودِ رَاسِة
الدُّكْتُورُ عَلِيٌّ بْنُ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ الْبَنَّا
الْمُسْتَاذُ الْمُسَاعِدُ بِمَكْتَلَبَةِ الْحَدِيثِ الْكَلْبِيِّ
بِالْجَاهِزَةِ الْإِسْلَامِيَّةِ بِالْمَدِينَةِ الْمُنَوَّرَةِ

المجلد الأول

مكتبة الرشيد
الرياض

In the 1st volume, p. 349 was the mention of where the hands should be placed in Salah:

- السادسة: قال ص: ويجعلها تحت سرتة^(١).
- ش: وفي ذلك ثلاث روايات، أحدها: ما ذكره، وهو قول أبي حنيفة^(٢).
- والثانية: فوق السرة، وهو قول الشافعي^(٣).
- والثالثة^(٤): أيهما فعل أجزأه. وجه الأول^(٥): ما روي عن علي- رضي الله عنه- أنه قال: «من السنة في الصلاة وضع الأكف على الأكف. تحت السرة»^(٦). -يعنى بذلك سنة رسول الله صلى الله عليه وسلم- وعن أبي هريرة نحوه^(٧). فإن وضعهما على صدره لم يجوز رواية واحدة^(٨)، ولا فرق بين الفرض والسنة في
-
- (١) المختصر ١٩/ط- غ و ٢٥/ط-س. وانظر: مسائل الإمام أحمد رواية أبي داود/٣١. والهداية ١/٣٢.
- (٢) والمغني ١/٤٧٢. والكافي ١/١٢٩ والمحرر ١/٥٣. والواضح شرح الحرقي ١/٣٥. وشرح الزركشي ٢/٥٩٠ وهذه الرواية هي المذهب وهي أرجح الروايات الثلاث.
- (٣) انظر: مختصر الطحاوي/٢٦. وتحفة الفقهاء ١/٢١٩. واللباب في الجمع بين السنة والكتاب ١/٢٤٧. والهداية ١/٢٨٧.
- (٤) مختصر المزني/١٤. والمهذب ١/١٠٣. وحلية العلماء ٢/٨٢. والجمع ٣/٢٤٧. وهناك روايات أخرى. وما ذكر صححه النووي.
- (٥) في الأصل: الثالث.
- (٦) كتب فوق كلمة (الأولة) حرف (لي) ويريد: الأول.
- (٧) رواه أحمد في المسند عن علي ١/١١٠. وأبو داود في الصلاة، باب وضع اليمنى على اليسرى ١/٤٨٠ بلفظ: «الكف بدل الأكف». وابن المنذر في الأوسط ٣/٩٤. والبيهقي في الصلاة، باب وضع اليدين على الصدر في الصلاة من السنة ٢/٣١ بلفظ أبي داود. ونحوه ابن أبي شيبة ١/٣٩١. وضعفه النووي في المجموع ٣/٢٤٩. وفي شرح صحيح مسلم ٤/١١٥.
- (٨) رواه أبو داود في الصلاة، باب وضع اليمنى على اليسرى ١/٤٨١. ولفظه: «أخذ الأكف على الأكف في الصلاة تحت السرة. والدارقطني في الصلاة باب أخذ الشمال باليمن في الصلاة ١/٢٨٤. وذكر البيهقي سننه إلى أبي هريرة. وضعفه وضعف رواية علي ٢/٣١-٣٢.
- (٩) قال أبو داود في مسائله عن أحمد: «وسمعه يقول: يكره أن يكون- يعني وضع اليدين عند الصدر =

Abu Ali al-Banna mentioned the 3 positions ascribed to the Hanbali School. The first view being in line with the saying of Imam Abu Hanifa and that is

the placing of the hands under the navel based on the narrations from Ali ibn Abi Talib (ra) and Abu Hurayra (ra). The second view was the saying of al-Shafi'i which is to place the hands above the navel and the third is an action that is basically a choice of either. The crucial portion in this discussion is that which has been underlined in red above. This reads as follows:

فإن وضعهما على صدره لم يجز رواية واحدة

Translation of the above quote:

“[6] He [al-Khiraqi] said:

‘And he is to place them below his navel.’

Commentary (by al-Banna):

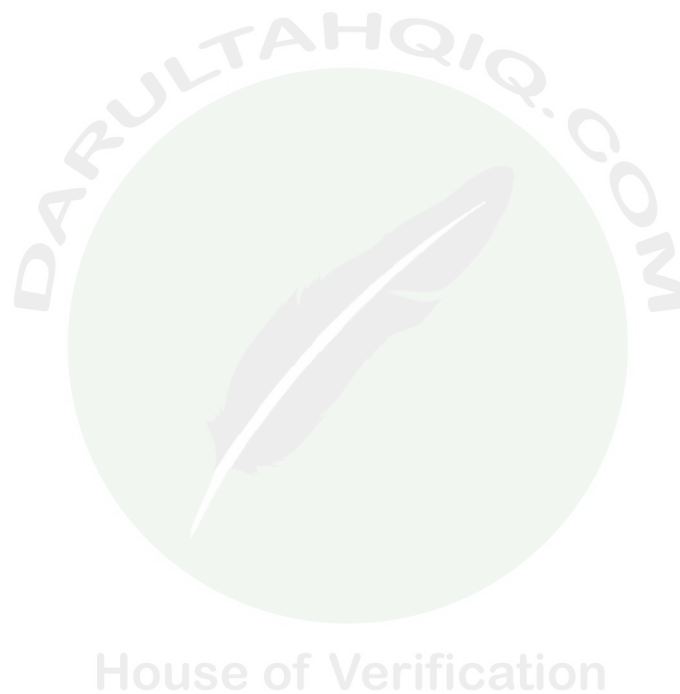
There are three different narrations concerning this. The first narration is the one he has mentioned, and it is [also] the view of Abu Hanifa. The second view is that [the hands are to be] above the navel and this is the position of al-Shafi'i. The third view is that whichever of the two positions one adopts is acceptable. The first view bases its argument on what has been narrated on the authority of 'Ali (may Allah be pleased with him), who said: *‘It is from the Sunna of the prayer to place one hand over the other, below the navel.’*

What he means by that is that is the Sunna of the Messenger of Allah (Allah bless him and grant him peace). [This first position is also based on the narration] on the authority of Abu Hurayra (may Allah be pleased with him), who narrated a similar statement. Therefore, placing them upon the chest is certainly not permissible according to even a single narration, and there is no difference between Fard and Sunna prayers in regards to such.”

Note how the editor placed a footnote (no. 8) after the bit underlined in red. The footnote mentioned the narration that was quoted in this treatise from

the *Masa'il al-Imam Ahmed* as transmitted by Abu Dawud al-Sijjistani which mentioned Imam Ahmed ibn Hanbal disliking the hands be placed on the chest.

Thus, al-Banna who was born just a few decades after al-Khiraqi had clearly set in stone once again the stance of the early Hanbali school, and that is the fact that Imam Ahmed and his followers in the early period (mutaqaddimun) did not permit the placing of the hands literally on the chest in Salah as these brazen bloggers attempted to do by distorting the reality of the affair, and the understanding of the most prominent Hanbali authorities via the ages.



THE STANCE OF THE MAJOR TABI'I IMAM: SA'EED IBN JUBAYR⁷⁵ ON PLACING THE HANDS ON THE CHEST AREA AS REPORTED BY IMAM AHMED IBN HANBAL AND IMAM ABDAR RAZZAQ AL-SAN'ANI

Imam Alaud-Din Mughulta'i Ibn Qaleej (d. 762 AH) has mentioned the following narration in his *al-Ilam bi Sunnatihi alaihis salam*:⁷⁶

“And in the Questions of Muhanna⁷⁷, ‘I said to Ahmed (Ibn Hanbal), “Khālid Ibn Khidāsh related to us, Mahdi Ibn Maymūn related to us, on the authority of Ubayd Allah Ibn Al-Ayzār, who said, I was circumambulating (the Ka’ba) with Sa’eed Ibn Jubayr and he was in a solemn mood. *Then I saw a man praying and he placed one of his hands on top of the other and then he struck his hand.*’

He (ibn Hanbal) said: He only saw him place one of his hands on the other and place both of them on the chest, because that is similar to al-takfir.⁷⁸

⁷⁵ See his biodata - [here](#)

⁷⁶ 5/131 (edited by Ahmed ibn Ibrahim, Dar ibn Abbas, Cairo 2007 CE)

⁷⁷ *Su'alat Muhanna ila Ahmed Ibn Hanbal*

⁷⁸ Takfir here means to place the hands on the chest in the prayer as was shown earlier from the *Tabaqat al-Hanabila* of ibn Abi Ya'la (d. 526 AH). Quote from the latter work:

I asked him about Ibn Al-Ayzār.

He (ibn Hanbal) said: 'Excellent! A Basran (in origin), and trustworthy (thiqa).'

A look at the chain of transmission:

- i) **Muhanna Ibn Yahya al-Shami** was one of the most prominent disciples of Imam Ahmed ibn Hanbal and he was declared to be trustworthy and noble (Thiqa nabil) by al-Daraqutni.⁷⁹

Ibn Hibban listed him as being trustworthy (Thiqa) in his *Kitab al-Thiqat* (9/204, no. 16027)

- ii) **Khalid Ibn Khidash** was graded to be Saduq yukhti (truthful but would make some mistakes) by Ibn Hajar in his *Taqrib al-Tahdhib* (no. 1623) and Shaykh Shu'ayb al-Arna'ut and Dr. Bashhar Awwad Ma'ruf went against this grading by stating he is actually Saduq

فروى عبد الله بن أحمد سألت أبي عن حديث إسماعيل بن علية عن أيوب عن أبي معشر قال يكره التكفير في الصلاة قال أبي التكفير أن يضع يمينه عند صدره في الصلاة.

"It has been reported from Abdullah ibn Ahmed: I asked my father about the Hadith from Isma'il ibn Ulayya from Ayyub from Abu Ma'shar, and he said: 'Takfir in prayer is disliked.' My father said that takfir means to place one's right hand by one's chest in prayer."

And the following was quoted from the *Bada'i al-Fawa'id* (3/93) of Ibn Qayyim al-Jawziyya earlier on:

"He (ibn Hanbal) said according to the report of **al-Muzani**: 'A little under the navel and it is disliked that they are placed on the chest (ala'l Sadr).' And that is related from the Prophet, sallallahu alaihi wa sallam, that he forbade (nahi) al-Takfir, and it is to place the hand on the chest (ala'l Sadr)."

⁷⁹ See the Su'alat of al-Sulami to al-Daraqutni (no. 364)

Hasan al-Hadith (truthful and good in hadith) in their *Tahrir Taqrib al-Tahdhib* (1/342, no. 1623)

- iii) **Mahdi Ibn Maymun** was declared to be Thiqa (trustworthy) by Ibn Hajar in his *Taqrib al-Tahdhib* (no. 6932)
- iv) **Ubayd Allah Ibn Al-Ayzār** was declared Thiqa by Ibn Hanbal as mentioned in the above report. He was also declared Thiqa by Yahya ibn Sa'eed al-Qattan as mentioned in *Kitab al-Jarh wa al-Ta'dil* (5/330, no. 1560) of Ibn Abi Hatim al-Razi. This point from Yahya al-Qattan was also mentioned by al-Bukhari in his *al-Ta'rikh al-Kabir* (5/395). He was also listed as being Thiqa by Ibn Hibban in his *Kitab al-Thiqat* (no. 9411) and Ibn Shahin in his *Ta'rikh asma al-thiqat* (no. 947) based on Yahya al-Qattan's grading also
- v) **Sa'eed Ibn Jubayr** (d. 95 AH) was declared to be Thiqa thabt faqih (Trustworthy, firmly established and a jurisprudent) by Ibn Hajar in his *Taqrib al-Tahdhib* (no. 2278).

Hence, this chain of transmission is Sahih (authentic) and established as a proof to show that in the time of Sa'eed Ibn Jubayr, and that being before his being put to death around the 95th year after the Hijra, it was disliked by him for one to place the hands on the chest.

His own practice was to put them just above the navel (fawq as-surra) and he said under it (meaning the chest), as mentioned by Imam Abdar Razzaq al-San'ani (d. 211 AH) in his *Amali fil Athar*⁸⁰ with an authentic chain of transmission back to Ibn Jubayr. In the latter work there is also the mention

⁸⁰ See the Zahiriyya manuscript in Maktaba al-Asad, Damascus, Syria., no. 3740, Majami no. 3

of Ibrahim al-Nakha'i (d. 96 AH) holding the view that the hands should be placed under the navel. The actual narration from the said *Amali* being:

“‘Abdar Razzāq related to us, ‘Ibn Jurayj related to us.’ He said, ‘Abūz Zubayr related to us.’ He said, ‘Atā’ Ibn Abī Rabāh told me that Sa’eed Ibn Jubayr was asked, ‘Where are the hands placed in prayer?’ He said, ‘**Above the navel, meaning below it.**’”⁸¹

This latter report from Ibn Jubayr also demonstrates that the chest is not anything above the navel towards the lower neck as the excoriated bloggers assumed! The two bloggers claim to be followers of the Salaf on this matter, and had they quoted at least one leading Imam from the Salaf with an authentic chain of transmission stating that anything above the navel is considered the chest; then they would have had a more plausible explanation when asserting their claims. Alas, this was not evident from their abject research into this overall matter of where the hands are placed in Salah.

⁸¹ i.e. below the chest

EPILOGUE

In concluding this epistle in reply to the detractors from Birmingham, UK, and their selected readings of a limited number of Hanbali texts, it is sufficiently clear that Imam Ahmed Ibn Hanbal did not promote the placing of the hands literally on the chest, and nor did the other famous Imams like Abu Hanifa, Malik, al-Shafi'i, Ishaq ibn Rahawayh etc. The strongest and well known position of the Hanbali Madhhab is in line with that of the Hanafi School as shown with a number of references, and that is to place the hands under the navel.

This seems to be a major problem for these brag filled bloggers as they have a severely decrepit mind set against the Hanafi Madhhab and its scholars in general, and so it was not in their interest to admit that actually the vast majority of the Hanbali School also hold the same position as the dependable (mu'tamad) Hanafi position. While writing this response it is also very clear that they lied against Imam Ahmed Ibn Hanbal by claiming that the Imam would definitely place his hands on the chest in Salah. This applies equally to their late authority, Badiud-Din al-Sindi. This is not the only time they have lied against a prominent Imam from the Salaf. They have also lied against Imam Abu Hanifa and other Hanafi scholars by falsely deducing and claiming that they advocated 8 rak'ats of Taraweeh Salah in Ramadan. See the full reply to their meagre 8 page pamphlet that they deceptively described as "volume 1"!! here:

[Answering The Claim That Imam Abu Hanifa Advocated 8 Rak'ats Taraweeh](#)

The following appendices have been attached to show the reality of these detractors as opined from the advice of their late Muhaddith, Nasirud-Din al-Albani (d. 1999 CE). The last piece was compiled by another person from their sect who exposed the reality of one of these detractors known as Abu Hibbaan Kamran Malik for his reprehensible behaviour that lead him to a period behind bars. What is even more perplexing is that his side kick, Abu

Khuzaimah Imran Masoom has kept absolutely quiet about this shameful behaviour of his co-author and he continues to push out their joint efforts. Other associates of theirs who promoted their writings have also embarrassingly kept a very low profile on this matter regarding Kamran Malik as it is against their agenda in some way. May Allah guide them all.

More on this specific topic of where the hands may be placed in Salah is documented in a lengthier thesis by the writer of these lines.

Peace and blessings be upon our Prophet Muhammad

Abul Hasan Hussain Ahmed

Darul-Tahqiq, London, 10th Muharram 1437 AH/24th October 2015



IJMA (CONSENSUS) ON FOLLOWING ONE OF THE RECOGNISED SUNNI MADHHABS

The third source of Islamic law is known as Ijma, which means a type of consensus in a given era. This was initially from the time of the Sahaba and it was termed as Ijma-us-Sahaba. After this period the Ijma of the elite scholars (Ulama), or Ijma al-Ulama was also taken as a binding proof (hujja) in the Islamic Shari'a.

Here follows some quotes on the Ijma of the scholars whose opinion is taken into consideration on this matter of adhering to one of the four recognised Sunni schools of Islamic law, which all have their origins from the age of the pious predecessors (Salafus Salihin)

The Hanbali scholar [Imam 'Ala al-Din al-Mardawi](#) in his major Juristic compendium Al-Insaf, cites the statement of the famous scholar Imam Al-Wazir ibn Hubaira (died 560 ah): “Consensus has been established upon taqlid of every one of the Four Schools and that the truth does not lie outside of them.” (Vol.11 p.169, Dar al-Kutub al-Ilmiyyah).

[Imam Badr al-Din al-Zarkashi](#) states in Al-Bahr al-Muhit, “There has been established a consensus amongst the Muslims that the truth is restricted to these (four) schools. This being the case it is not permitted to act upon an opinion from other than them. Nor is it permitted for ijtiḥād to occur except within them (i.e. employing their principles that is the tools of interpretation).” (vol.6 p.209)

In the famous commentary of the treatise of Imam Ibn Abi Zayd al-Qayrawani Al-Risalah, entitled “Al-Fawākih al-Dawāni,” [Imam Ahmad al-Nafrawi](#) (died 1126 ah) also confirms the Ijma of all the scholars that

following one Imam is obligatory: “The consensus of the Muslims has been established upon the obligation (Wujub) of following one of the four Imams today; Abu Hanīfa, Malik, Shafi and Ahmad- May Allah be pleased with them...” What we explained before, in terms of the obligation of following one of the four Imams, is in relation to those who do not possess the capability of performing ijtihād.” (vol.2 p.574, Bab Fi al-Ruyah wa al-Tathāub, 1997).

These three quotes were mentioned from the article here:

[Do I need to follow a Madhab](#)

One more from [Imam Ibn al-Salah](#) (d. 643 AH) who is the well known Shafi'i Muhaddith who authored a famous work on the principles of hadith known as Muqaddima Ibn al-Salah.

[Shaykh Abd Al-Rahman Ba'alawi](#) said:

“[Ibn Salah](#) reports that there is scholarly consensus on its being unlawful to follow rulings from schools other than those of the four Imams (in arabic - *"Ijma ala annahu la yajuz taqlid ghayr al-A'imma al-Arba'a"*), meaning in one's personal works, let alone give court verdicts or formal legal opinions to people from them, because of the untrustworthiness of the ascription of such rulings to the scholars who reportedly gave them, there being no channels of transmission which obviate the possibility of textual corruption and spurious substitutions.

The Zaydis, for example, who trace themselves to Zayd ibn Husayn (n: son of `Ali and Fatima), the beatitude of Allah be upon them, despite the fact that Zayd was one of the Imams of the religion and a renowned figure well qualified to give guidance to those seeking it, his followers identify him with extreme permissiveness on many questions, ascriptions based on failure to check as to what his positions actually were (n: by naming the intermediate transmitters and establishing their reliability). It is quite otherwise with the four schools, whose Imams (Allah reward them) have spent themselves in checking the positions of their schools, explaining what could be rigorously

authenticated as the position of the person it was attributed to, and what could not be. Their scholars have thus achieved safety from textual corruption and have been able to discern the genuine from the poorly authenticated. (*Bughya Al-Mustarshidin Fi Talkhis Fatawa Ba`d Al-'Aimma Min Al-Muta'akhkhirin*, p8, as quoted in *The Reliance of the Traveller* by N. H. M. Keller, pp. 25-26, b7.6)

Al-Ba'alawi was the Shafi'i Mufti of Hadramawt in Yemen and he finished writing his *Bughya al-Mustarshidin* in 1835 CE/1251 AH as mentioned in the appendix of *The Reliance of the Traveller* (p. 1021, x. 11). Hence he lived some two centuries back; before the days of a sustained attack on the following of the recognised Sunni Madhhabs became more fashionable by many who are in no shape or form recognised as scholars of any repute.



The “Mukhtasar” of al-Khiraqi: A tenth century work on Islamic jurisprudence by Dr. Anas Khalid, (New York University, 1992):

1. Al-Khiraqi: Life and Works

1.1 Al-Khiraqi: His Life

He is Abu'l Qasim 'Umar bin 'Ali al-Husayn bin 'Abd-Allah bin Ahmad al-Khiraqi, a prominent Hanbali jurist-scholar from Baghdad. He was first guided into the Hanbali school by his father and he knew the two sons of Ibn Hanbal namely: Salih (d.266/880) and 'Abd-Allah (d.290/903).

It is not known exactly when he was born, but the fact that Ibn Hanbal's son Salih who died in 266/880 was known to him, indicates that al-Khiraqi was certainly born in the 9th century and had lived for at least sixty-six years.

His father, Abu Ali al-Husayn bin 'Abd-Allah al-Khiraqi (d.299/912) another prominent Hanbali jurist-scholar related hadiths from several people including Abu 'Umar al-Duri al- Muqri', 'Amr bin 'Ali al-Basri, al-Mundhir bin al-Walid al- Jarudi al-Kufi, and Muhammad bin Mardas al-Ansari. Many people also related from him, such as Abu Bakr al-Shafi'i, Abu 'Ali bin al-Sawwaf, 'Abd al-'Aziz bin Ja'far al-Hanbali, Abu Muzahim Musa bin Ubayd-Allah bin Khaqan, Abu Bakr 'Abd al-Aziz bin Ja'far bin Ahmad bin Yazdad Ghulam al-Khallal, and his own son Abu'l Qasim Umar al-Khiraqi. Al-Khiraqi's father was closely associated with the companions of Ahmad bin Hanbal, the master of the Hanbali School, and he mostly associated with Abu Bakr al-Marwadhi (d.275/899) after whom he became known as "Khalifat al-Marwadhi". Abu 'Ali lead an ascetic

and pious life, and died on Thursday the day of the feast of al-Fitr in the year 299 A.H. He

prayed the 'Id al-Fitr prayer, went to sleep after lunch and died later on that day. He was buried at Bab Harb by the side of Ibn Hanbal's grave. He was a righteous man about whom people wrote.

Al-Khiraqi studied under Abu Bakr al-Marwadhi, Harb al- Kirmani, and the two sons of Ibn Hanbal namely: Salih and 'Abd-Allah. He was also a pupil of Abu Bakr al-Khallal (d.311/923). Among those who studied under al-Khiraqi are the following Hanbali scholars: Abu 'Abd-Allah bin Batta (d.387/998), 'Abd al-Aziz bin al-Harith bin Asad Abu'l-Hasan al-Tamimi (d.371/981), Abu'l-Husayn bin Sam'un (d.387/998), and Abu Hafs al-'Ukbari (d.387/998).

Al-Khiraqi established a reputation not only as one of the leading jurist-scholars of his time, but also as one of the pious servants of Allah. He was a man of many moral excellences, and devoted most of his time to the service of the Almighty Allah. In brief, he was religious, pious, righteous and a great Imam who combined between knowledge and practice, besides being very proficient in the school of Ahmad bin Hanbal.

According to what was related by al-Hafiz Abu Bakr Ahmad bin 'Ali al-Khatib al-Baghdadi (d.463 A.H.), al-Khiraqi had a dream in which he saw 'Ali bin Abi Talib, the Commander of the Faithful, and 'Ali said to him: How beautiful the modesty of the rich is towards the poor! And al-Khiraqi said: Tell me

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more, O Commander of the Faithful; and Ali said: And what is even more beautiful is the pride of the poor over the rich; and then 'Ali showed his palm to al-Khiraqi, and the following is what al-Khiraqi mentioned that he noticed on Ali's palm as it was raised towards him:

You were dead and then you became a living person

And soon you will be a dead person again

Therefore build a home in the eternal abode

And give up a home in the perishable abode.

After it became impossible for Hanbalites to live in Baghdad because of the criticizing of the companions of the Prophet (Sahabah), al-Khiraqi left as an emigrant (muhajir) on the eve of the arrival of the Shi'i Buyids in Baghdad (334/945), sought refuge in Damascus, wherein, according to his own disciple, Abu 'Abd-Allah bin Batta al-'Ukbari, he died in the same year, i.e. 334 A.H., and was buried in Damascus. Ibn Batta pointed out that he visited al-Khiraqi's grave;

and added that he heard someone mention the cause of al-Khiraqi's death, and that is, he was beaten to death because he had denounced publicly in Damascus a reprehensible practice (munkar). Al-Khiraqi was buried in the cemetery of Bab al- Saghir, one of the six gates of Damascus.

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1.2 Al-Khiraqi and His Works

Al-Khiraqi wrote several works in accordance with the Hanbali school of law, among which is al-Mukhtasar fi'l- fiqh, also known as Mukhtasar al-Khiraqi. It is the only complete work that has survived of his numerous works. This is because al-Khiraqi left Baghdad as a Muhajir at a time when the Companions of the Prophet (Sahabah) were being criticized or insulted. He took refuge in Damascus where a Hanbali school was already taking root. He had left his personal library in Baghdad in the care of a friend in the Darb (or Dar) Sulayman. A fire broke out there and destroyed all the books, with the exception of the Mukhtasar.¹ He also had some works dealing with interpretations on the school (Takhrijat); but these works also were not put out before they were all destroyed by the fire, because he lived far away from the city.

Sezgin points out that a selection of al-Khiraqi's Fawa'id has been transmitted by Abu'l-Qasim al-Lalaka'i (d. 418/1027). However, this work as attributed by Sezgin to al-Khiraqi, does not belong to 'Umar bin Husayn al-Khiraqi. It is the work of Abu'l-Qasim 'Abd al-Rahman bin Ubayd-Allah bin 'Abd-Allah bin Muhammad al-Hurfi al-Harbi and transmitted by Abu'l-Qasim Hibat-Allah bin al-Hasan bin Mansur al-Tabari.

Ahmad bin Mustafa popularly called Tashkopruzade (b.901/1495) cited in his book Miftah al-Sa'adah wa Misbah al-Siyadan fi Mawdu'at al-Ulum, a work on Qur'anic exegesis

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House of Verification

(Tafsir) entitled Tafsir al-Khiraqi. Nevertheless, he admitted that he had never seen or heard about such a work attributed to al-Khiraqi, but the only reason he cited it was because he found the mention of Tafsir al-Khiraqi in al- Suyuti's al-Itqan, but he believed that it was most probably a misprint (Tashif) for Tafsir al-Hufi. Hence he attributed the mistake to the transcriber (al-Nasikh) of al-Itqan.

Moreover, Tashkopruzade cited in the same book mentioned above, another work attributed to al-Khiraqi entitled al-Risalah al-Shamilah a work on "ilm hisab al-dirham wa'l-dinar" a discipline through which numerical unknown values beyond algebraical equations are obtained.

It is doubtful if this work was written by 'Umar bin Husayn al-Khiraqi. Tashkopruzade himself did not specifically identify who al- Khiraqi is, though according to the index of his book it is 'Umar bin Husayn al-Khiraqi. Even if this work belonged to al-Khiraqi, one may accordingly conclude that it was one of those works that could not survive the fire outbreak in the Darb Sulayman.

2. THE MUKHTASAR

2.1 Manuscripts

Fuat Sezgin in his Geschichte des Arabischen Schrifttums, reports two manuscripts copies of the Mukhtasar. One is preserved in the collection of Dar al-Kutub al-Misriyyah in

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Cairo, located under "Manuscript Copies of Hanbali Fiqh". Another is preserved in the collection of Azhar in Cairo, located likewise under "Manuscript Copies of Hanbali Fiqh".

Beside the above mentioned copies, Muhammad Zuhayr al-Shawish, publisher of the Mukhtasar through al-Maktab al-Islami in Damascus and Beirut, refers to another manuscript, as he states that the printed version of the Mukhtasar was made possible through a private copy of a manuscript dated 970 A.H. and owned by al-Shaykh Hasan al-Shatti (d.1382/1962). Al-Shawish points out that after he had compared the text of this Manuscript with that of the printed version of the Mukhtasar in al-Mughni of Ibn Qudamah

with the cooperation of 'Abd al-Rahman al-Bani and 'Abd al-Qadir al-Arna'ut, and also after reviewing the controversial issues of Ghulam al-Khallal in Tabaqat al-Hanabilah of Ibn Abi Ya'la, certain additions and differences were noticed at some points which might affect the meaning, hence he enclosed such additions between square brackets in his printed version of the Mukhtasar, and those which are believed to be more authentic have been maintained, relying in most cases on the text of al-Mughni.

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2.2 Editions

Modern scholarship, both in the Muslim World and the West, owes to Muhammad Zuhayr al-Shawish, owner of the Printery "al-Maktab al-Islami" in Damascus and Beirut, the publication of the full text of al-Khiraqi's Mukhtasar fi'l Fiqh. It was in Damascus (Syria) in 1378 A.H. that al-Shawish printed the first edition of the Mukhtasar at the expense of al-Shaykh Qasim bin Darwish Fakhru. In the year 1384/1964, he printed the Mukhtasar for the second time in Damascus through the financial help again of Ibn Darwish. This book consists of 257 pages and includes a preface and a table of contents. Al-Shawish printed the third edition of the Mukhtasar in Beirut (Lebanon) in the year 1403 A.H. This book consists of 160 pages and includes a Preface and a table of contents.

An observable difference between the first two editions on one hand and the third edition on the other is that most of the explanatory remarks dealing with the textual differences between the manuscript-copy used by al-Shawish and the printed version of the Mukhtasar in al-Mughni, and which exist in the footnotes of the first and second editions, have been omitted in the third edition, and also those square brackets enclosing the various additions whether from the manuscript or from al-Mughni have been left out in the third edition except in a very few cases. Alternatively, certain comments pertinent to some issues of the Mukhtasar have been included in the

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footnotes of the third edition.

Although the textual contents of the first and second editions are identical with the third edition, some few variations still exist between them in regard to the titles of the chapters and sub-chapters and also in regard to the table of contents.

Another remarkable difference at least between the second edition of the Mukhtasar and the third edition is that the pages begin with Arabic numerals from the very beginning of the third edition, while in the second edition for instance they begin with the Arabic Abjad (Alphabet) and the Arabic numerals only start from al-Khiraqi's Introduction of the Mukhtasar.

Furthermore, the title of the Mukhtasar in the second edition reads: Mukhtasar al-Khiraqi 'ala Madhhab al-Imam al-Mubajjal Ahmad bin Hanbal, while the title reads in third edition as: Mukhtasar al-Khiraqi Min Masa'il al-Imam al-Mubajjal Ahmad bin Muhammad bin Hanbal.

2.3 Commentaries

It is worth noting that no text of Hanbalism was so much commented upon like the Mukhtasar of al-Khiraqi. This manual of fiqh enjoyed so much status and authority that a large number of commentaries were written on it. **Three hundred commentaries** still existed in the time of a Hanbali historian, Yusuf bin 'Abd al-Hadi (d.909/1503).

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Among the early commentators of the Mukhtasar was Abu'l- Husayn bin Sam'un (d.387/997). Also, out of the principal commentary works on the Mukhtasar was the commentary of al- Hasan bin Hamid bin Ali bin Marwan Abu 'Abd-Allah al-Baghdadi (d.403/1011) a great Imam, a teacher and a mufti of his time. This work, according to Laoust, has been lost.

Another commentary work on the Mukhtasar is that of al-Qadi Abu Ya'la Muhammad bin al-Husayn bin Muhammad bin al- Farra' (d.458/1066). This work is not totally lost. It is preserved in the Zahiriyyah Manuscript Collection, now moved to al-Asad National Library in Damascus (Maktabat al-Asad). This work is listed under the following catalog entries:

1. MS 2770, beginning from the section on voluntary prayer (2.8) and ending with the discussion on the months of Hajj (7.3)
2. MS 2747, beginning from the section on Marriage (27.1) to the end of this chapter.
3. MS 2746, which begins from the section on Blood money for injuries (40.1) to the end of the book.

The commentary work entitled al-Mughni of Abu Muhammad Muwaffaq al-Din 'Abd-Allah bin Ahmad bin Muhammad bin Qudamah al-Maqdisi (d.620/1223) is distinguished not only as one of the most important works in the Hanbali school of law but also as the greatest of all the commentaries on the Mukhtasar. This work has been published in Cairo by Rashid Rida (12 vols; 1341-8/1922-30), and also by Maktabat al-Qahirah (10

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vols., 1388/1968). It has also been published in Riyadh - Maktabat al-Riyad al-Hadithah- by Dar al-Ifta' (10 vols., 1401/1981).

Another survived but unpublished commentary work is the commentary of Abu Talib

'Abd al-Rahman bin 'Umar bin Abu'l- Qasim al-Basri (d.684/1285) under the title al-Wadih. The manuscript copy of this work is located at Chester Beatty Library in Dublin, Ireland.

Another known commentator was Muhammad bin 'Abd-Allah al- Zarkashi al-Misri (d.772 A.H.) who commented upon the Mukhtasar in two ways: 1) In a detailed and completed form. 2) In an uncompleted and abridged form, and was completed later on by another Hanbali scholar.

The Mukhtasar was not only commented upon in a prosaic style but was also commented upon by some scholars in the style of words composed metrically, such as Ja'far bin Ahmad al-Siraj (d.500 A.H.)²⁶ and Yahya bin Yusuf bin Yahya bin Mansur bin Mu'ammār bin Abdal-Salam al-Ansari al-Sarsari (b.588 A.H.-d.656 A.H.). All such voluminous and valuable commentary works on the Mukhtasar distinctly unfold the great importance and value of this manual on fiqh.

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2.4 — Characteristics and Methods of Al-Khiraqi

Al-Khiraqi was described by Abu Ya'la (d.458/1066) great learned man ('allamah), proficient in the school of Ibn Hanbal, religious and pious. Ibn al-Jawzi (d.597 A.H.) characterized him as a fiqh-minded person (faqih al-nafs) capable of expressing himself properly and very eloquent. He was recognized by Ibn Qudamah (d.620/1223) as a great Imam, righteous, religious and a pious man, marked by knowledge and practice. Ibn Kathir (d.774 A.H.) distinguished him as one of the leading jurist-scholars and servants of Allah, a man of many excellent qualities and religious devotions.

On the whole, al-Khiraqi established a reputation not only as one of the greatest legal scholars in the history of Hanbalism but also as a devout servant of Allah. He was a man of many praiseworthy qualities, characterized by righteousness, piety, knowledge and practice.

Al-Khiraqi was also a skilled writer capable of presenting legal issues in a generally clear manner. He was eloquent and meticulous in the choice of words to express those issues clearly though the Mukhtasar was composed in an abridged and concise form.

A general feature of his methodology is the treatment of each subject first by providing its definition, unless he thought the subject needed no explanatory remark in which case he begins by pointing out its legal qualification or its

conditions or prerequisites. Other times he begins simply by explaining the various divisions or classifications, then followed by a detailed discussion of the issues pertaining to the subject or he begins straightaway with discussions of the legal issues.

Another feature of his methodology is how he ends his discussion on the subject. In most cases he seems to end the discussion on one subject and moves on directly to another except in a few cases when he ended discussion of certain subjects by a special closing statement: "Allah knows best", or "Allah knows that which is right".

Al-Khiraqi displays erudition and a good knowledge of the legal sources and subject. He followed a standard form of narration of reports specifically from Ibn Hanbal whom he usually refers to by his kunya: Abu 'Abd-Allah, except in a very few instances when he would mention him by his first name: Ahmad.

Al-Khiraqi was very careful in his presentation of information. He was capable of presenting an impressive amount of factual data in a very few words such as he did to recount an historical event connected with the Black Stone which the Caramathians took possession of in the year 317 A.H. and was not brought back to its place when the writing of the Mukhtasar was completed until the year 337 A.H., i.e. three years after the death of al-Khiraqi.

The Mukhtasar was so much an important source of information on Hanbali jurisprudence; hence various Hanbalis over the years studied this work. Some studied the Mukhtasar directly under the Shaykh "al-Khiraqi" and transmitted it subsequently.

One of those who received the Mukhtasar by one of the recognized methods of learning i.e. by hearing (Sama') directly from the Shaykh's mouth, was al-Hasan bin Yahya bin Qays Abu Bakr al-Muqri' who transmitted it to several people including Abu 'Abd-Allah bin Hamid and Abu Talib al 'Ashshari. Ibn Hamid also read al-Khiraqi's work to Ahmad bin Salim al-Khatli for confirmation.

Muhammad bin Ahmad bin Isma'il bin Isa bin Isma'il Abu'l- Husayn bin Sam'un (d. 387/997) learned the Mukhtasar by reading it to the Shaykh in order to confirm the correctness of what is attributed to him, and several people listened to its reading including al-Shaykh al-Zahid Abu'l-Husayn al-Qazwini. The Mukhtasar was also transmitted by al-Qazwini to many people, among them was al-Mubarak bin 'Abd al-Jabbar who also transmitted it to other people.

Similarly, Ibn Qudamah read this important work of al-Khiraqi to al-Shaykh 'Abd al-

Qadir al-Jilani (d.561/1166 in Baghdad). He also read it to al-Mubarak bin al-Tabbakh in Makkah.

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Obviously, al-Khiraqi's work enjoyed so much recognition. Its authenticity or correctness was confirmed, and careful studies were undertaken under the guidance of al-Khiraqi himself and other recognized scholars subsequently, thus producing over the years several experts and excellent teachers of the Mukhtasar.

3. IMPORTANCE OF AL-KHIRAQI IN HANBALI LAW

3.1

Al-Khiraqi was an influential and distinguished figure in the Hanbali School. Ibn Qudamah's encyclopaedic work based on the Mukhtasar signals strongly to al-Khiraqi's importance in Hanbali law and the authoritativeness of his work. Ibn Qudamah did not only confirm his importance and authority by his great commentary but also wrote another work on the basis of al-Khiraqi's authority, entitled: *Zawa'id al-Kafi 'ala al-Khiraqi* which subsequently was transformed into poetical verses by Yahya bin Muhammad al-Sarsari (d.656A.H.),

Al-Khiraqi's authority and expertise in Hanbali law are clearly indicated also by works of various scholars who depended greatly on the Mukhtasar, such as was done by Yahya bin Muhammad al-Sarsari, who composed metrically major issues of Hanbali jurisprudence totalling two thousand and seven hundred and seventy verses under the title: al-Durrat al-Yatimah wa'l-Mahajjat al-Mustaqimah, relying in most cases on

House of Verification

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the Mukhtasar of al-Khiraqi.

Other examples of works written and whose sources of authority and inspiration are drawn from al-Khiraqi are: *Zawa'id al-Hidayah 'ala Mukhtasar Abi'l-Oasim al-Khiraqi* by Abu'l-Khattab Mahfuz bin Ahmad al-Kaludhani (d.510 A.H.), *al-Durr al-Naqiyy fi Sharh al-Faz al-Khiraqi*, and *al-Thaghr al-Basim fi takhrij ahadith Mukhtasar Abi'l-Qasim* both written by Jamal al-Din Yusuf bin 'Abd al-Hadi (d.909 A.H.). Ibn Badran also has a book entitled: *Kifayat al-Murtaqi ila fara'id al-Khiraqi*.

Al-Khiraqi was also quoted as an authority on fiqh issues, a fact which additionally

confirms the importance of this man in Hanbali law, such as was done by Ibn Taymiyah (d.751/1350).

Confirming still the importance of al—Khiraqi and his work, Ibn Qudamah memorized the whole of the Mukhtasar, and so did the distinguished and famous grammarian Abu Muhammad Jamal al-Din 'Abd-Allah bin Yusuf bin Ahmad bin 'Abd-Allah bin Hisham al-Ansari (born 708 A.H.) as he committed the whole of the Mukhtasar into memory in less than four months, an event that occurred five years before his death. Hence, al- Khiraqi's work not only enjoyed great authority in Hanbali law but was also very instrumental in the education and formation of numerous generations of legal scholars.

Despite the great value and importance attached to the Mukhtasar, a contemporary of al-Khiraqi, Abu Bakr 'Abd al-Aziz

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bin Ja'far bin Ahmad bin Yazdad bin Ma'ruf also known as Ghulam al-Khallal (d.363/974) did not agree with some of the views of the Mukhtasar. Both al-Khiraqi and Ghulam al-Khallal studied under the same master: Abu Bakr Ahmad bin Muhammad bin Harun popularly called al-Khallal (d.311/923); and not only did Ghulam al-Khallal disagree with some of al-Khiraqi's views but also did not always accept his master's interpretations of Ibn Hanbal's thought. Ibn Abi Ya'la mentions ninety-eight points of divergence between Ghulam al-Khallal and al-Khiraqi, and also nine questions (masa'il) on which Ghulam al-Khallal disagrees with his master. Nevertheless, the points of divergence between the two contemporaries seem rather to be more than ninety eight. Other points of disagreement between them on the issues of the Mukhtasar have been pointed out by Ibn Qudamah in the Mughni. On the whole, I have tracked down a total of one hundred and seven points of divergence between them on the issues of Mukhtasar, from both the Tabaqat and the Mughni.

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AL-ALBANI:

“THE SALAFI DA’WAH IS NOW IN DISARRAY”

Muhammad Nasirud al-Albani (d. 1999 CE), who was one of the major proponents and outspoken representatives of a modern day sect that describes itself as “Salafiyya”, spoke with some beneficial truth regarding a fact that was well known about many of those attached to his very own sect; namely that his sect has very few capable scholars, and many general followers lack good manners and upbringing, as well as the fact that his sect is in total disarray and filled with subdivisions.

The following is his description and judgement as translated and propagated by one of his own admirers on the disarray and downright shallowness of many of those linked to pseudo-Salafism. Note also that he was describing the situation before his death in 1999, and since that time Salafism has gone via more turbulent disintegration into further factionalism which is often at odds with each other and waging written and oral attacks against each other has become a daily reality. This is especially visible to any simple researcher who visits Arabic or English websites and forums run by subdivisions within its ranks globally.

It is indeed a bitter reality of how many of these Salafi sect members behave and strut around pompously in various parts of the world with the catch phrase – “A return to the Qur’an and Sunna”, while acting as though they have been given the divine right to spread their ideology, methodology and distorted creed (aqida) on certain matters, with their warped and distorted understandings of the

sources of Islamic law (Qur'an, Sunna, Ijma and Qiyas), and all the while misleading their own souls as well as many unsuspecting Muslims into the false sense of belief that they can do away with the real and classically accepted Mujtahid Imams like Abu Hanifa, Malik ibn Anas, Muhammad ibn Idris al-Shafi'i and Ahmed ibn Hanbal, and thousands upon thousands of scholars attached to these 4 Madhhabs for well over 12 long centuries of Islamic History, who truly explained the Shari'a with the right tools of taqwa (God-fearingness), qualified scholarship and abstention (zuhd) from this temporal world.

Before one reads al-Albani's own words, it is recommended that the readers also take a look at the following links to see more on why this sect callings itself "Salafi" as well as hijacking the name of the real Ahlus Sunna wal Jama'a for its ends should not be taken seriously or accepted in any way as representing the way of the Saved Sect (Firqatun Najdiyya) in this age:

[Books Refuting al-Albani Directly or by Inference](#)

[Differences between al-Albani, Ibn 'Uthaymin and Ibn Baz – In Fiqh and Aqida](#)

[Albani's Aberrations & Errors – Shaykh Habibur Rahman A'zami](#)

It is pertinent to note that al-Albani himself quoted the following in one of his responses that is applicable to many of those linked to Salafism and other deviated sects of this era:

And he صلى الله عليه وسلم said as is reported in *Saheeh* al-Bukhaari and Muslim, from the hadith of 'Abdullaah ibn 'Amr ibn al-'Aas, ***"Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when no scholar remains, the people turn to the ignorant as their leaders. Then they are asked to deliver religious verdicts***

and they deliver them without knowledge—so they go astray [themselves], and lead others astray.”

The following is from a [blog](#) on al-Albani:

Questioner: What is your Excellency’s opinion about ... the *Salafi da’wah* in general, and specifically in Kuwait, Egypt and Saudi?

Al-Albaani: I say that unfortunately the *Salafi Da’wah* is now in disarray, and I attribute the cause of that to the hastiness of many of the Muslim youth to claim knowledge: so he will have the audacity to pass *fatwas*, and to declare things to be *haram* and *halaal* before he knows.

Some of them, as I have heard on numerous occasions, *can’t even recite an aayah from the Quraan properly—even if the Noble Mushaf were [open] in front of them—let alone the fact that he will make many mistakes when [simply] reading a hadith of the Prophet ﷺ*. And so that proverb that is well-known in some countries is applicable to him:

إنه تزيب قبل أن يتحصرم

“He became a raisin before [even becoming] a sour grape.”

You know what *الحصرم* is, is this word used amongst you? When a grape starts out it becomes a green berry, this is what *الحصرم* is referring to, and it is very sour, so before he even reaches this stage of being a sour grape, he makes himself out to be a raisin.

Thus for many of these people to prop up their heads and be hasty in [both] claiming knowledge and writing when they haven’t even traversed half the way

on the path to knowledge is what now unfortunately makes those who attribute themselves to the *Salafi da'wah* split into groups and factions.

And so there is no cure for this except for these Muslims to fear their Lord, the Mighty and Majestic, and for them to know that it is not for everyone who starts off seeking knowledge to take the lead in declaring *fatwas* about things being *halaal* and *haram*, or declaring *hadiths* to be authentic or weak except after a long lifetime, a lifetime in which he practices learning how *fatwas* are delivered and how [verdicts] are derived from the Book and the *Sunnah*.

And in this respect these callers or *Salafis* must comply with that third check which I mentioned before when speaking about beneficial knowledge and righteous actions, saying that beneficial knowledge must be according to the methodology of the *Salaf as-Saalih*.

So nowadays when many of the Islamic callers depart from this check, the third check which Imaam Ibn al-Qayyim, may Allaah have mercy on him, indicated in his poetry when he said:

*“Knowledge is, ‘Allaah said ... His Messenger said ...
The Companions said ...’ and it is not hidden.”*

Not paying heed to what our *Salaf as-Saalih* were upon makes the people go back, after having been united, to disunity which separates them as it had done with many Muslims before, turning them into groups and factions, each faction pleased with what it has. This is my opinion of the situation.

So if, as we hope, they are sincere they must cling to the correct knowledge-based principles, and that the person who has not reached the level of having correct knowledge does not have the audacity to ... that he keeps himself out of

sight from [delving into] that and he entrusts knowledge to the one who knows it [i.e., the scholars].

... in this regard [there] is a narration which has been reported in the books of *hadith*, I think it was 'Abdur-Rahmaan ibn Abi Layla, may Allaah have mercy on him, who was one of the major scholars of the *Salaf as-Saalih*, he said, "In this mosque ..." and maybe he was referring to the Prophet's Mosque, "... I met ..." and then he mentioned a [specific] number of Companions, I forget the number now, "... so when one of them would be asked ..."

Interjection: Seventy.

Al-Albaani: Maybe it was. "I met seventy Companions in this mosque, when one of them would be asked a question or asked for a *fatwa*, he would wish that another one of the scholars from those Companions who were present would shoulder the responsibility for it," and the reason for that was because they feared that they would make a mistake and thus [as a result] would cause other people to fall into making a mistake. So they would wish to not have to take this responsibility and that someone else would.

As for now, then the situation, most unfortunately, is the polar opposite.

And that is because of one reason, which is something I always mention: that this blooming which we now see for the Book and the *Sunnah* and the Salafi Da'wah is something new, this blossoming which they call an awakening **has not been going on for a long time** such that these people can reap the fruits of this awakening or blossoming in themselves, namely, by being nurtured on the foundations of the Book and the *Sunnah* and for them to then inundate, with this correct nurturing based upon the Book and the *Sunnah*, others who are around them, [calling] those closest [to them firstly] and then those after them.

So the cause is that **the effects of this *da'wah* have not become apparent because it is new to this time in which we live**, for this reason we find the situation to be the opposite of what 'Abdur-Rahmaan ibn Abi Layla reported about those Companions who would be cautious of being asked questions and who would wish that someone else would be asked, and the only reason that would make them answer a question would be because they knew that it was not allowed for them to hide knowledge—but in the depths of their hearts they used to wish that someone else would bear that responsibility.

As for now, **in many *Salafi* gatherings** let alone non-*Salafi* ones, a person who it is assumed has more knowledge than other people present is asked a question, **and all of a sudden you will see that so and so has started to speak even though he wasn't asked, and so and so has started to speak even though he wasn't asked**—what makes these people do that?

It is the love of fame. It is self-centredness, “I am here,” i.e., “I have knowledge. *Maa shaa Allaah* about me.”

This shows that we have not had a *Salafi tarbiyyah*. We have grown up with *Salafi* knowledge, each according to his efforts and striving towards that knowledge, but as for *tarbiyyah*, then we have not yet acquired it as an Islamic, *Salafi* community ...

... so we are now in an awakening in terms of knowledge but we are not in an awakening of correct upbringing [*tarbiyyah*]. That is why many times we find individuals, some callers, that can be benefitted from in terms of knowledge **but not in manners**—because he brought himself up on knowledge but was not in a righteous environment in which he was raised from childhood, and for this reason he lives carrying the manners which he inherited from that society in which he exists and in which he is found, and it is a society which without

doubt is not an Islamic one, but he was able to, by himself or with the direction of some of the people of knowledge, follow the path of [obtaining] correct knowledge, but the effects of this knowledge are not seen in his manners, in his behaviour, in his actions.

The cause of this manifestation which we are talking about now is that we have not matured/fully developed in knowledge except a few individuals.

And secondly, individuals, even more so, have not been brought up according to a correct Islamic upbringing and that is why you will find that many of the beginners in seeking knowledge will prop themselves up as a head ... the head of a *Jamaa'ah* or faction, and it is here that an old piece of wisdom which expresses this manifestation applies, it says, “The love of fame will break one’s back,” so the cause of [all of] this goes back to a lack of a correct upbringing on that correct knowledge.

Al-Hudaa wan-Noor, 188.

Is there a solution for this type of disarray and pompousity in behaving like the real people of ilm (knowledge) according to the words of Nasir al-Albani himself? Indeed, in another [post](#) by his admirer the following were the words of al-Albani:

“Everyone who hears a statement from the Book or the *Sunnah* ... not understanding anything from the Book and the *Sunnah* except a few phrases and words which he hears from some of the callers [*daa'ees*]-words which may be true and some of which may be incorrect ... because of that [i.e., the few phrases he may have picked up, some of which are correct and some of which

are not] **he sees himself as having become a scholar**, it being permissible [now] for him to say, ‘I think that ... my opinion is that ... I think that this statement is incorrect ...’ **and he interferes in every major and minor issue—all the while not being able to read a *hadith* correctly.**

This [situation] has its dangers. And if the affair, and this is my personal opinion, if the affair hinges between following one of the four *madhhabs* and being rigid on it and between every Muslim becoming a claimant to knowledge and to *ijtihaad*, **then there is no doubt that remaining upon what the forefathers were upon in following the *madhhabs* and discarding the opinions of the ignorant ones who have not studied any knowledge, is better.** And this is by way of choosing the lesser of two evils.”



AL-ALBANI ON ‘THE SAPLINGS’

IN HIS SECT

The Saplings: On the Innovation of People and Youngsters Who Have Barely Finished Secondary School Propping Themselves Up As ‘Daa’ees’ When They Know Only Simple Rulings and Maybe Some Aayahs and A Few Hadiths

Questioner: Virtuous, kind father, we would like you to explain to us what the correct methodology in the *Salafī da’wah* is, especially in this time in which tribulations have increased and knowledge has decreased, and what is the difference between organising ...? We would like a clarification, may Allaah reward you with good.

Al-Albaani: Concerning *da’wah*, then none except the people of knowledge who maintain justice are to carry it out. As for what has become widespread in this time where lots of people who have been given an amount of knowledge that can hardly [even] be mentioned call themselves, ‘Callers to Allaah,’ then—and maybe you will find this surprising but I take the responsibility for what I [am about to] say—in my opinion this is one of the innovations of the present age.

It is from the innovations of this day and age that thousands of callers have spread out amongst the people who do not have knowledge of the Book nor the *Sunnah* or the narrations of the *Salaf*, in fact, [they do] not [even have knowledge concerning] the existent *madhhabs* that are blindly-followed today.

All they know are a few simple rulings and maybe some *aayahs* and some *hadiths*—which even someone from the people who has the least amount of knowledge can say—and then they prop themselves up as callers.

When they are then asked about a topic they are at a loss and are not able to answer, and they may go and answer based upon manifest ignorance, this is from the blights of the present day and age.

And it doesn't stop at these sprouting youth, rather we may find old men who have not been given an abundant share of knowledge who have become famous as callers to what? To Islaam, but they [in fact] fight Islaam by fighting the *Sunnah* of Allaah's Messenger ﷺ without which a Muslim cannot understand Allaah's Book, so how can someone who is ignorant of the knowledge of the *Sunnah* and who fights some of it, [who] at the very least [fights it] in '*aqeedah*, [how can someone like that] be a caller to Islaam?

... likewise today there are callers who have not been given an abundant amount or a lot of knowledge of the *Sunnah* according to which the Noble Quraan can be explained correctly.

So what is one to say about people like these?

In fact, what are we to say about the present day saplings who have barely finished secondary school let alone obtained a more advanced certificate from ... even a professor's certificate ... even in *Sharee'ah* ... what are we to say about these people who have propped themselves up to call to Islaam?

And he ﷺ said as is reported in *Saheeh* al-Bukhaari and Muslim, from the hadith of 'Abdullaah ibn 'Amr ibn al-'Aas, "*Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when no scholar remains, the people turn to*

the ignorant as their leaders. Then they are asked to deliver religious verdicts and they deliver them without knowledge—so they go astray [themselves], and lead others astray.”

... before everything, calling to Allaah must be done based upon knowledge:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

“And who is better in speech than he who invites to Allaah and does righteous deeds and says, ‘I am one of the Muslims.’” [Fussilat 41:33]

If he is not a scholar who acts upon his knowledge then he will not be a righteous scholar, and someone who does not have something, as was said in the past, cannot give it.

So it is obligatory that the caller be a scholar, and this [too] is not enough, he must be a scholar of the Book and the *Sunnah* and not of some of the *fiqh* opinions of those who came later ...

... this is the first thing, that he be a scholar, and secondly that he be a scholar of the Book and the *Sunnah* on the methodology of the *Salaf as-Saalih*. And lastly that he acts upon his knowledge, because even if calling to Allaah were done correctly one hundred per cent but is not coupled with that caller’s actions then it will not have the desired effect on the masses because people pay heed to following the actions of the people of knowledge and excellence more than they do their statements.

Hence, all of the above is truly applicable to the likes of the convicted bilker, Kamran Malik, and his side kick, Imran Masoom, as both of them are not considered by any of their Salafi scholars to be recognised academics

themselves, or known to have any high level Islamic credentials. What has been witnessed from them is sarcasm filled slanders, puerile prattle that is putrid in many of their writings, and their pitiable research skills, as well as their bloopers in English and lack of understanding of classical Arabic Islamic texts.



2001: CHICKENS COME HOME TO ROOST IN 2014 FOR KAMRAN MALIK (ALUM ROCK)

By Abu Khadeejah Abdul-Wahid February 13, 2014

Dawah History in the West, Refutations

In the name of Allaah, Most Merciful, the Bestower of Mercy

LATEST NEWS

Solicitor 'coerced witness' in multi-million pound fraud exoneration attempt



A Birmingham solicitor on trial for a multi-million pound mortgage fraud tried to exonerate himself by forcing a key witness to sign a false statement at an Italian restaurant in Sparkbrook.



Kamran Malik was one of four men sentenced for fraud offences after being arrested in 2010 for conning bank lenders into loaning money for over-inflated property.

But the 35-year-old saw an extra 12 months bolted on to his four year prison sentence for fraud at Birmingham Crown Court on Friday (6 February) after he was found guilty of conspiring to pervert the court of justice.

A jury heard that Malik, of Hancock Road, Alum Rock, coerced a witness into going to La Favorita on Albert Road, where he showed him a pre-prepared statement.

He forced him to sign the false account, just five days before the trial, in a bid to exonerate himself of the fraud charges.

The witness immediately reported the incident to police, prompting a second major investigation which resulted in Malik's arrest in May last year.

Although he admitted writing the statement, he continued to lie to police – denying any wrongdoing and insisting the witness signed it voluntarily because it was "the truth".

He was ultimately charged with conspiracy to pervert the course of justice along with his friend – 42-year-old Olubunmi Olalekan of Bierton Road, Yardley– and both were found guilty at Birmingham Crown Court on 3 January.

Back in 2001 and 2002, a group arose in Birmingham with associations with Luton Masjid Ghurabaa (Abdul-Qadir, et. al), Green Lane Mosque (becoming staunch defenders) and other opponents of this blessed da'wah. They would write on AHYA – a website run by people of misguidance, who have hatred and revilement against the Salafis and their scholars. Kamran Malik in particular was **very** close to the likes of Zulfikar Memoni and Mohamed Abdul-Rauf (both with the discredited **madeenah-dot-com**). In fact in 2004 they worked collectively to turn Shaikh Wasi'Ullaah Abbaas against Salafi Publications which resulted in Shaikh Wasi'Ullaah attending the offices of Salafi Publications to debate with the brothers – and along with him were these two “reliable” transmitters: Zulfikar Memoni and Kamran Malik. Shaikh Wasi'Ullaah relied heavily on the information transmitted to him from **Kamran Malik, who we considered to be an outright barefaced liar.**

It would not be an exaggeration to say that Kamran Malik was from those who spearheaded one the most underhanded, unscrupulous and vicious campaigns against Salafi Publications and the du'aat in the UK. He united with any rag-tag group who helped him in his goal.

Kamran Malik travelled to Saudi Arabia in 2003/2004 and visited ash-Shaikh al-Allaamah Rabee' b. Haadee (hafidhahullaah) at his house along with other dubious characters. By the decree of Allaah, Shaikh Zaid ad-Dawsaree (may Allaah preserve him) from Kuwait happened to be present and later narrated that **Kamran Malik was chastised by Shaikh Rabee' who commanded him with truthfulness.** Ignoring the advice he moved on to Kuwait and tried to convince the Kuwaiti Shaikhs.

The only one who listened and was convinced (from Kuwait) was [not surprisingly] Saalim at-Taweel, now refuted, alhamdulillah! Saalim at-Taweel was remarked as saying whilst falsely accusing Maktabah Salafiyyah, that he

received his news from “thiqaat” (trustworthy) narrators, referring to none other than Kamran Malik and his group!

Saalim at-Taweel from that moment onwards led a ruthless and biased attack upon Maktabah Salafiyyah, accusing them [amongst other things] of engaging in “wife-sharing” wherein a da’ee would take a wife, divorce her and pass her on to the next until they had all taken their share! And Allaah’s refuge is sought from such lies! May Allaah give him what he deserves for such blatant fabrications. Saalim since that day till now has launched an unabated attack against the Salafis and their Shaikhs, such as his attacks upon Shaikh al-Anjaree, Shaikh Ahmad as-Subay’ee and Shaikh Ahmad Baazmool.

Kamran Malik and his band at GLM (Green Lane Mosque) have spent over a decade undermining the efforts of the Salafis in the West – they raised the banner of the hizbiyyah of Suhaib Hasan, Abdul-Haadee Omari and Green Lane Mosque. They rented a room on top of a shop on Ladypool Road, Birmingham and called it: “Markaz Muhammad ibn Abdul-Wahhaab”. Saalim at-Taweel Kuwait was [of-course] impressed and gave it his support. Needless to say, it folded a short time later. But Kamran Malik and his group did not stop. Their goal: to bring down Salafi Publications at any cost. They contacted anyone and everyone they could: Dawood Adeeb, Moosaa Richardson, Abu Talhah Dawood Burbank and umpteen other students of knowledge. Alhamdulillah they received no support from the students of knowledge.

We advised this man and his group, in private, in public, on his own, and collectively. We wrote to Kamran Malik and his band in 2002 a lengthy letter beginning with:

This is a naseehah to those young and inexperienced youths of ‘Alum Rock’ who have created a great deal of fitnah amongst the Salafees due to their

foolishness of youth, hasty impetuous behaviour, and their lack of realisation of their own limitations, and their working to spread doubts amongst the Salafees concerning others – and who in the process of having fallen into many blameworthy things, [and have] set out to merely save their own “honour”.., without giving any regard, concern or remorse over the great resultant evil from their misguided actions...

The reason for this naseehah comes after a long history of experience with these individuals and patience upon their mistakes and misconduct and the realisation of what they have been up to in the background of undermining other Salafees and spreading evil speech about them...

Fast Forward to 2014: “The Chickens Come Home To Roost”

Meaning: *“Bad deeds or words return to discomfort their perpetrator.”*

February 2014: DC Richard Causier, from West Midlands Police’s Economic Crime Unit, was the lead investigator. He said:

“It was an extremely complex investigation, which was only compounded by Malik’s lies and his blatant attempt to bully a witness so he could save his own skin. Perverting the course of justice is a grave offence for anyone to commit but Malik was a solicitor, someone who was supposed to respect and uphold the law, which makes his crimes all the more shocking. He is quite rightly facing a lengthy spell behind bars.

“These men conned banks out of millions of pounds between them, something which ultimately impacts on each and every law abiding citizen in the land –fraud of this type is widely regarded as a victimless crime, but that is absolutely not the case.”

The West Midlands Police website states:

Kamran Malik, 35, of Hancock Road, Alum Rock – found guilty of four counts of conspiring to commit fraud by false representation, four counts of conspiracy to convert or transfer criminal property and one count of conspiracy to pervert the court of justice. Sentenced to five years in prison on Friday 6 February.

Source: <http://www.west-midlands.police.uk/latest-news/news.aspx?id=314>

An end of another rueful chapter, alhamdulillah. Those that supported Kamran Malik from his companions in the UK should hang their heads in shame, and repent.

I repeat here the sturdy advice we gave this criminal and his “gang” back in 2002 – and that is to sincerely repent to Allaah, the Most High, seek His forgiveness and right the wrongs committed. We advised them:

Allaah the Most High says,

“Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.” [al-Baqarah:160]

And from this ayah, and other proofs, the ulemaa derive the conditions of tawbah they are well known:

1. To make sincere tawbah to Allaah
2. To abandon the sin from which one is making tawbah
3. To showing remorse and regret for ones deeds
4. To vow not to return to the sin ever again
5. To makes amends if someone’s rights have been violated.

And as for myself: I seek refuge with Allaah from tribulations (*fitan*); those which are apparent and those which are hidden; and I ask Him to nourish us with ikhlaas and sidq.

And all praise is due to Allaah, Lord of the worlds – and may the peace, salutations and blessing of Allaah be upon the Messenger, his family, his Companions and his true followers.

ADDED NOTE: Repelling a Doubt: Are You Exposing a Muslim's Sins?

السلام عليكم ورحمة الله

1. I did not expose him since that implies I was the “one” who uncovered his sins, when in reality it was “West Midlands Police” and the courts. It was already in the public arena long before I spoke of it.

2. He was found guilty in open court which is public record, just as it is in Muslim countries for those convicted of crimes. An example is the hizbee Aa'idh al-Qarnee who made money after stealing a complete book from a woman and benefitting from it financially. The Saudi courts found him guilty and that is a record of his fraud made public by the court authorities.

3. The adaalah of a muslim is harmed by open and major sins and his narrations are rejected as is well known in the field of the Sciences of Hadeeth. So since this individual was the source of numerous [false] narrations, this conviction merely proves his narrations are rejected. This should highlight that what he was narrating years ago cannot be accepted from him [as we have always stated].

4. In the field of hadeeth a man's narrations are rejected due to his bid'ah and major sins (*fisq*). So how much worse is a person who has combined between the two evils as this man has done.

5. The books of the al-Jarh wat-Ta'deel and its sciences contain narrators who are mentioned with sin and thus their reports are rejected.

6. It is permitted in the Deen to refute open committers of sin, whether that sin be bid'ah, kufr or fisq. And this is even more so if his sins harm others such as a person who steals from the people or from public institutions or defrauds them, as has occurred in this case. This refutation serves as a protection to society from their evil.

7. As for the one who's sin is secret and is restricted to himself and does not harm others, and he conceals it, then we also conceal it for him, and that is the origin. May Allaah conceal our sins and forgive us.

So I did not expose him. Indeed it was the West Midlands Police on their website! Then the Courts who found him guilty, and then the newspapers and press who reported that. My article actually revolves around his crimes against the da'wah if you read it correctly. And this conviction merely proves why his narrations are rejected under the guidelines of the principles of hadeeth.

Furthermore he was chastised by Shaikh Rabee' who commended him to be truthful in his speech. Shaikh Zaid ad-Dawsaree also exposed him. Shaikh Ahmad as-Subay'ee said a person's trustworthiness ('adaalah) is destroyed by his sins and his opposition to the Deen as is well known to Ahlul-Hadeeth and the Muhadditheen.

Baarakallaahu feekum.

The above story surrounding the conviction of Abu Hibban Kamran Malik was also mentioned in the following source:

<http://www.birminghammail.co.uk/news/midlands-news/solicitor-coerced-witness-bid-avoid-6700881>

Indeed, more shall be presented in our response to their conjured up magnum opus on the narration of Abu Ayyub al-Ansari (ra) that was mentioned earlier on in this work. For now, the inquisitive reader can see the judgement on Kamran Malik by the Law body that he was registered with. Link:

<http://www.solicitorstribunal.org.uk/>

Now the reader should scroll all the way down to where it says:

Search judgments

Now if one puts his full name in the relevant box: Kamran Malik

Then one can see the pdf file exposing the reasons why he was convicted as a fraudster who is now claiming to be fully innocent and does not recognise the judgement of the court. If he thinks he is truly innocent he can appeal if he has convincing evidence to clear his name.

The direct download link is given - **HERE**

What is also shocking to read in the opening lines of the above pdf file is that Kamran Malik was also brought to his Law professions tribunal way back on the 6th of March 2008 for other disciplinary matters! Hence, he has form as they say.

May Allah keep us on the Straight Path.